

Light of Truth

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MRS. ELIZABETH COIT.

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SPIRITUAL ESSAYS

THE HARMONY OF OUR TWO WORLDS.

By Prof. J. R. Buchanan.

No. III.

In my last it was shown that the soul power or diviner portion of man which should always rule, and which does rule in higher realms, is competent to save the world from its greatest calamities, even within the time of our generation, by purifying the government and by abolishing the vast, costly, stupid and unjust system of law and litigation, which Mr. Lincoln said to me in a recent communication is but a travesty upon justice. When I mentioned his remark to a very intelligent member of the bar he said Mr. Lincoln is right.

The total reformation of government and the total abolition of courts (the enemies generally of liberty) is what the spirit world desires, and what will be done when "Psychometry—the dawn of a new civilization," is adopted. The change would be very easy if a few of society's leaders would take it up and introduce it. But the announcement of its practicability and demonstration of its truth by one writer in one newspaper will have little more effect than an angel's whisper on a battlefield; but being in print it will live through centuries, like the sound of a distant waterfall, until men will approach near enough to hear it, and some independent philanthropist like Alfred Russell Wallace will call the world's attention to it, and defy the power of ancient ignorance, as Charles Bradlaugh did in England, like Thomas Paine in America.

To introduce on earth the power that would end all suffering, all injustice and all war, would be a very easy matter to the people who desire it, for it is easier to walk in flowery paths than to wander in the malarious marshes or the dreary deserts of our present social condition, in which the degeneracy of man keeps up with all progress and permits no happier condition in the highest civilization yet realized than was enjoyed by the most ancient barbarians in the highlands of Asia or the islands of the Pacific—in fact the islanders were happier in their ignorance than the majority of those that inhabit American cities.

What I have to say may be new to some of my readers, but to me it is as old and familiar as the philanthropies of Robert Owen, Charles Fourier, John Howard and Sir Thomas Moore.

If my reader is entirely at home in the great truths that this universe, as far as we know it, was planned for human happiness, instead of the human misery which orthodoxy glories in, and understands that when the soul is released from the suffering and decaying body, it rises into the realm of happiness and eternal progress in wisdom, he must realize the more closely we commune with that glorious realm the more will we be able to enjoy a share of the unfading health, the eternal freshness of life and tranquil joy that exists in supernal scenes of beauty. We are born heirs to that magnificent estate—may we not begin to enjoy some of its products before we take possession.

The most glorious revelation that I

have found in psychometry was that we may exercise that power in tracing any human life, not only through its career on earth, but through the progress of its immortal career in the higher world, no matter in what age the individual lived, and hearing from him his present mode of life, and how he looks upon modern society, so different from the conditions of his own times.

But new sciences are almost as difficult to introduce effectively now as in the days of Galileo and Harvey. Denton was my only colleague, and psychometry spreads by contagion in a trivial unscientific way among thousands who never heard of its origin or understood its powers and principles or the name of its authors.

The "new civilization" would have rapidly approached, if its herald, psychometry, had been received. But psychometry was as far from the sympathies of the nineteenth century as Moore's Utopia from the sympathies of the fifteenth.

But what should its author have done with such a revelation, which bore in itself the potentiality of a new government, a new religion, a new philosophy, a new history of ancient nations—a new enlargement of all sciences? He had found the car of progress to an age of wisdom and perfection, which even Utopian could not realize. He opened the door and but one passenger appeared—the immortal Denton—who has risen from the mortal to the immortal realms of wisdom, where he is waiting to clasp my hand, and who will ere long speak to those in the darkness of earth-life.

Many are there in the Summer Land who are interested in our condition on earth. Nearly all my relatives and old friends are there, and my old colleagues in the school that founded American eclecticism at Cincinnati. My pupil, Professor Scudder, the leader of the college after 1876, is there, and his sons are now in his place, and the famous faculty of the Louisville school that gave me their diploma—the magnificent Caldwell and the world famous Gross, and all the rest, including Yandell, who said he could not tell whether I was a thousand years ahead of the age or a thousand years behind it. He has found out now. And so has the Rev. James Freeman Clarke, the leader of Boston Unitarianism, who, when he discovered that psychometry might demolish his church, carefully concealed the fact that he was well acquainted with it and believed it true.

I shall call them up when I want them, for when the way is open they are glad to come, and they come spontaneously to see me, for they are all better friends now than they were on earth. And I have a splendid time in meeting them in Mr. Linn's pleasant office, which is like an Oriental caravan, where men of all nations and languages drop in to the astonishment of Mr. Linn, who had never heard of them, and is not a man of extensive reading—and they astonish me too, with names I had never heard of, and sometimes lost languages, and promises of the lost history of extinct nations, which I am sure will come.

There has been nothing like it since Spiritualism has become known in America, and the revelations promised

me will require time to record. But, as Denton says, our knowledge should be made tributary to the progress and relief of the present generation, in which I heartily agree with him. I have never engaged in anything which had not that in view.

I have been looking into the history of the grand Etrurian nation that preceded Rome in Italy, 3,000 years ago, who had a higher civilization than the Romans, and whose history is not entirely lost, though the land they covered with cities is now reduced almost to marshes and ruins. Truly Psychometry opens a realm of wonders, and I shall introduce some of them into "The New World of Science." All America is a wonderland of ancient history which will be made known in time.

But all this is a digression tempting me because our illuminated friends of the higher spheres will desire to address this generation and give us the fruit of their profound studies. They are not absorbed in their own pleasures, but ready to share their happiness and their knowledge with us, and to give the aid of their magnetism in sustaining the buoyancy of my 84 years, and the advancing development of Mrs. Buchanan, whom they have relieved of physical infirmities, promising much more in the future, when we shall come before the public.

In the coming years the dull and senseless ear of skepticism will be opened and the voices of statesmen and philosophers of the higher worlds will be heard throughout the great republic.

I proposed to present in this number what seems to me the greatest triumph that Psychometry has realized, but the subject opens out so widely that my digressions have occupied space enough for this number, and the climax must be reserved for the next.

THE SOIL TO BE TILLED.

A COMPREHENSIVE REVIEW OF THE FIELD AS IT IS.

And What Must Be Done to Make
It Better.

(By Samuel Blodgett.)

"There must be a new departure for Spiritualists and it must be along educational lines."—Professor J. S. Loveland.

Right, my brother; at least I take the same view. We have been pursuing the wrong road and we are not making the desired progress. We shall not capture the world, we shall not become a popular element until we move along different lines. Spiritualists ought to occupy such a dignified and sensible position as to compel respect, and every department of human affairs should be influenced and sweetened by its beautiful emanations. The important part of Spiritualism is its philosophy, and this has almost been lost sight of in hunting its phenomena. One thing is certain, Spiritualism must appear to be useful or it will be held in contempt by practical people.

I do not mean that it must enable all its believers to become wealthy. It is a demoralizing phase in its present workings that people are trying to use spirit forecast to aid them in speculating. But it must be used so it will have a tendency to raise its followers above unholy avarice, and in this way make them better and happier.

There are three considerations in the building and maintaining all church organizations: Intellectual, social and emotional; though probably philosophy would decide that the social is one phase of the emotional. Now let it be understood that the emotions are the leaders in the world.

Those organizations that have given the emotions the most prominence have succeeded the best; it has not mattered much how senseless the creed. With the most people imagination can transform the greatest absurdities into reasonable proprieties. To flourish we must contrive to feed the emotions. To take our proper place in the world's progress we must feed them in a healthy way.

Phenomena are the husks of Spiritualism, necessary to its development, but taken alone or as the leading part lacks the necessary nutrition. A morbid craving after phenomena is as unwholesome the same as a morbid craving for shows, theatrical acting, sensational novels, etc. It is one of the easiest things in the world to have too much of such things and to have them occupy our thoughts too largely. In my judgment it is a very important matter that people should be enlightened in this respect, but the tendency has been along the lines to develop this condition of mind which approaches disease. Our medium speakers give the test exercises as a leading part. They are the drawing card and the one thing talked of. This is all wrong. These tests, as interesting as they may become, are not to be relied upon as being free from serious error, even when coming through our best and most conscientious mediums. Spirit guidance in the affairs of this life is a failure, as it ought to be.

There are well authenticated cases where danger has been communicated and accident averted by our friends on the other side, and these instances are paraded; but when spirit agency has led us into trouble, and I believe this thing is quite as common as the other, there is a hush. The progress of the race is the progress of the individuals composing it, and the progress of individuals can only be attained through the exercise of their judgment, and the suffering and failures consequent on their errors. To relieve them from the prudential exercise of their minds in any way would be to deprive them of the progress that is the result of such an exercise. Faith is all right as we pass beyond human power and human sagacity, but faith that would relieve from the struggles of this life is the faith of foolishness; it is the faith that is injurious rather than beneficial. The frauds that are so common are the legitimate fruit of this kind of faith. If there were no temptation to commit fraud there would be no fraud, but mediums are human and spirits are human, and both frequently yield to temptation. I firmly believe the only way to cure fraud among mediums, or to reduce it to a minimum, is to discourage professional mediumship.

We shall have all of it that is valuable in a private way. The phenomena are not always forthcoming in an equal degree, but if one is in it for money he must try and satisfy his patrons. And here, even with good mediums, the temptation to fraud comes in—the temptation to try and supplement a failure, or a partial failure of what is usually done by the spirits, by a contrivance of their own. If there is no pay a failure does not leave the disappointed ones with a sense that they have been wronged. If there is pay, the medium feels an obligation to give what is paid for.

To stop professed mediumship is to stop fraud, and everything that is valuable in Spiritualism will still be left.

SAMUEL BLODGETT.

Grafton, N. D.

PRACTICAL GUIDE TO SPIRITUALISM
—By Captain George W. Waldron. 10 cents.

PRACTICAL PALMISTRY, or HAND
READING SIMPLIFIED—By Comte De
Saint-Germain, A. B., J. L. M. \$1.

SOMETHING EVERYONE IS INTERESTED IN.

Frank M. Cramer on the Question of Living Longer Lives.

An Up-to-Date Disquisition on a Live Topic.

In a recent newspaper article we were informed of the conclusions arrived at by Dr. C. A. Stephens, a New England man, after several years of study and investigation, respecting the causes of old age and death. He claims that death is largely due to habit, and that life may be prolonged indefinitely. He explains how thought may determine human existence, and very forcibly points out that if children were brought up with the idea of living forever, this altered expectation would gradually but surely extend the life limit in the course of several generations. While it is universally known that many diseases that abbreviate human life either slowly or abruptly have their origin in the foreign matter which enters the body during the act of respiration, Dr. Stephens, by directing his studies particularly toward microscopic examination of the brain cells, raises the inquiry as to whether "the universal presence of microscopic 'dirt' may not be a potent factor of old age and decay." He has found large quantities of foreign inorganic matter in old brain cells. He shows how this "dirt" is brought into the system by inspired air (inclosures) through the cells of the lungs into the blood, and finds its final refuse heap in the cells of the brain, where it increases in amount daily and escapes the metabolism constantly occurring in the minute tissues, the rejuvenation of organic material, and the constant birth of fresh physiological structures. In consequence of this the brain cells finally become dark and shrunken and lose their thought force. In respect to the microscopic dust which finds its final lodgment in the brain cells, causing the cells to degenerate and court premature decay, I hesitate to believe that this accumulation of foreign inorganic matter is sufficient to interfere with the length of our lives to any perceptible extent. But the Dr.'s argument in respect to better food selection, which is pointedly rendered, is very important and deserving of much emphasis. Our edibles are so complicated and numerous that most unreasonable demands are made on the digestive organs for their proper assimilation and the extraction of the requisite nutriment for bone and blood and tissue. Victor Hugo has aptly said, "indigestion was sent into the world to read our stomachs a lecture." Vegetarians advocate more soil products and less animal food, and there is a concurrence of opinion among men who have given this very important point due consideration that excessive use of meats makes the body more liable to disease. Whatever gives the body proneness to disease helps to curtail life. The culinary department of our homes too often hastens the need of the undertaker's services, unless nature stubbornly insists on retaining us as a part of the population regardless of our failure to observe common sense dietary rules, and despite the physician's efforts toward favoring the undertaker and the sexton, and others who profit by our shuffling off this "mortal coil."

Apart from the manner of living if there is no reason why human existence should not be as prolonged now as in days of yore. There is as much sunlight now as there was in the days of Methuselah, but it is insufficiently appreciated; as much pure air, but it does not reach the lungs because we are too much indoors; too averse, it

seems, to exercise ourselves, and are afraid to sleep with open windows for fear of catching cold! And the products of the soil are more numerous now, perhaps, than they were then, but they are prepared in such a way that they do more mischief than good. We want things more "like mother used to make," and less according to the suggestions of Maria Parloa. We seem to dwell on this as though it were a matter of importance, and truly it is. The ills which scourge us and reduce life limit are traceable mainly to what we eat and drink. Here I remark that nothing exerts such a baleful influence on the human organism as alcoholic drinks; nothing so surely and speedily curtails life. It has very properly been designated the "genius of degeneration." It is the cause in thousands of cases of disease, suicide, murders and extreme poverty. It sends people to the almshouse, the asylum, the prison, the gallows. These

what is best and simplest; drink only what the body needs and must have; exercise as much as is essential, and sleep as much as nature requires; breathe air that carries with it an ample supply of oxygen to the lungs; curb the passions and engage the mind in thinking of the good, the useful and the beautiful, then, and not till then, will life be longer and people happier.

FRANK M. KRAMER.

UNFOLDMENT OF THE SELF.

Knowledge is essential to every mortal. It is our rightful heritage. The question is what is the first thing we must have a knowledge of? I say an understanding of the handiwork of nature, and the divinity within us. That is in close unison with the flowery kingdom. The spirit is of a more subtle quality than the fleshy tomb. When in this material life our aspirations

goes through the same process in its growth and unfoldment as the lily. The soul can be compared to a bud unfolding its fragrance to the classes of the sun. Thus the aspiring mortal opens the soul's gateway and seeks the light of truth, and finds a true knowledge of the hereafter. Thus it is with many of our sisters and brothers. Some are groping along in the darkness, while others are walking in the paths of light seeking a divine knowledge of the infinite's spark within them, and the stepping stones to the higher realms of thought are a perfect harmony between mind and body. The atonement of the inner and outward self. A pure and high aspiration to grasp the truth and breathe its inspiration to the world.

A material life is like a turbid stream that draws only the lower influences to it, while the spiritual one is like the lily. The illumed soul shines forth spontaneously, draws irresistably to its magnetic center. Like a star in the heavenly dome the pure soul casts its radiance far and wide, repulsing the darkness.

This light within its vigil keeps,
Though the soul in deepest anguish sleeps.

Thus we can easily distinguish the hypocrite from the truth-teller, like the chaff from the wheat. He may try and distinguish his faults neath the thin veil of plausibility, but his true nature is written on his every feature. 'Tis not like the godlike soul that reflects the beautiful on its surface. Whose awakening of the self has lit the whole countenance with its celestial light. Seek the light and you shall find it. The light that never was on land or sea. It lies hidden in the depths of this house of clay. Fan it by living a good life, and it will ignite to the highest degree. Never disobey this godlike conscience within you. Encourage it by uplifting thoughts. Cast out the spirit of selfishness and revenge. Only welcome the good and pure. Plunge not too deeply in the worldly pastimes. But master your natures. Beautify them by living in sweet humility like the little child. Let this be your ideal, your hope, your guiding star. And if you can not speak well of another, do not speak of him at all. And as the sun awakes in the darkness illuminating the earth, so will your soul spontaneously unfold like the tiny bud to unfold and breathe its inspiration to the world, regardless of the many hard slaps it had to undergo to become perfect and in tune with the infinite. Thus one can become a ministering angel in this life and also gain a loftier ideal in the realms of light, if they but seek it.

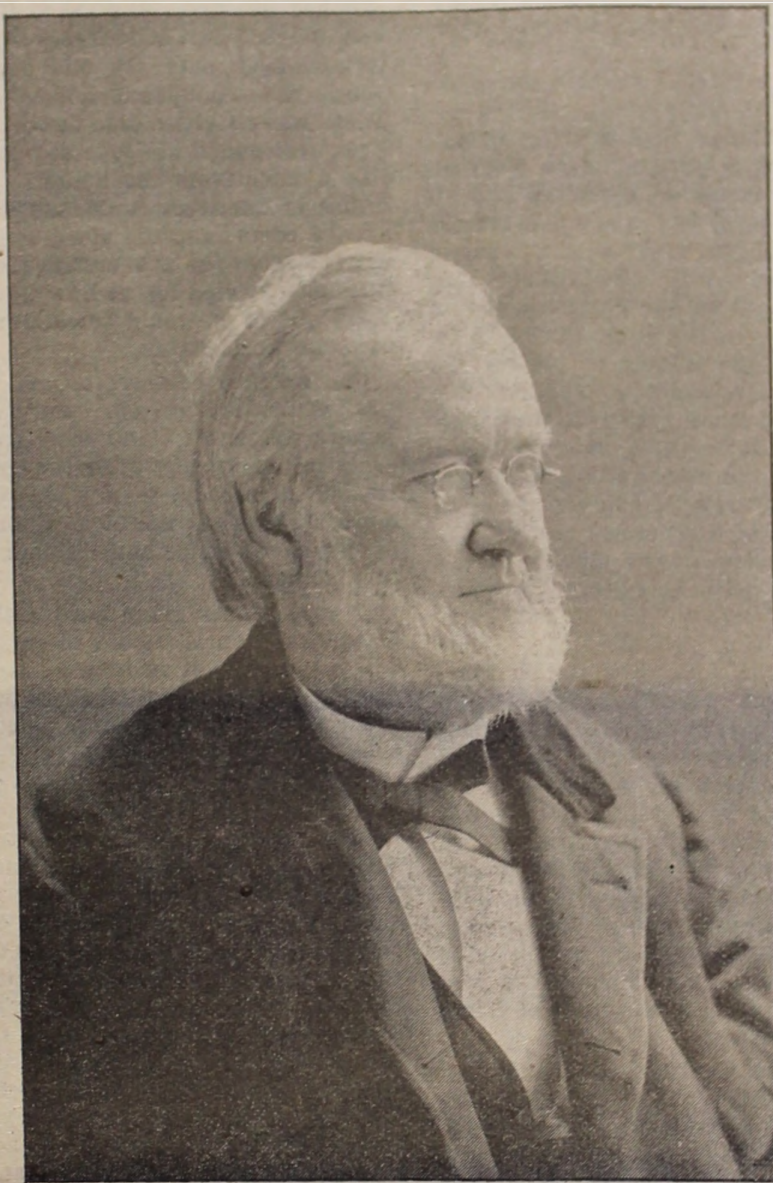
BLANCHE MARGUERITE GROELL.

PASSED TO THE HIGHER LIFE.

Dusenberry. — At her home, No. 9 West Sixty-third street, New York city, Dr. Phebe A. Dusenberry, on Aug. 21, 1898, in the 78th year of her age. Remains incinerated at Fresh Pond crematory, L. I., Aug. 23.

Dr. Dusenberry was a veritable "Mother in Israel." From her 17th year she realized the possession of the healing gift, and early in life graduated from one of the prominent water cure institutions of that day.

For the past 45 years she has practiced healing in New York city, combining her natural gift with the system she had learned in that institution, with remarkable success, even up to the day of the attack which resulted in her withdrawal from the body. The very soul of loving kindness, she never ceased from her work, ministering to rich and poor alike, and to many she has opened the door of spiritual knowledge.—Corr.



PROF. JOSEPH RODES BUCHANAN, M. D.

Author, Discoverer and Philanthropist, whose articles are now running in the Light of Truth.

first three have a near kinship with the grave.

To die before our time we need not use the "bare bodkin." There are numerous ways of committing suicide. Every man, by transgressing the laws of health, acts as his own executioner. Disease is not a thing, but a condition, resulting from a non-observance of hygienic rules, and it disappears upon our reconfirming with the law, unless the transgression has already been carried too far, either by ourselves or by our progenitors. For when our bodies are in discord with the perfect vibration of health, it is not said that we have brought these conditions upon ourselves by our own ignorance or recklessness, for a child may be born into this world with a predisposition to disease, which accounts for the fact that what proves disastrous to one often has no effect whatever on another. In the one then is the presence, in the other the absence, of inherited resistance. When people eat

should be loftier than merely delving along in the same beaten path our fathers have trod. As time goes on it gradually wears away. Religion has taught many things that have turned its followers away. Atheism has been sought, but it doesn't furnish the proper food for the soul. We can not bring ourselves to believe that the soul does not exist after the change called death.

We look to nature. There we find proof that life is everlasting, and that nothing is lost. Then we compare our inner self, the light within, to the beauties of nature. Here we learn that we are a part of nature; that we can mold our lives to be beautiful or lowly. We also discover that we are a part of God. His image, the lily of love and purity, dwells within us, and will breathe its fragrance to the world, if we will but let it grow and expand in its beauty. The snowy lily, emblem of love and purity, and the beladonna plant, most poisonous of all its species,



CRIME CAUSES AND THEIR CURE.

Synopsis of Willard J. Hull's Great Speech at Lily Dale.

Special correspondence to the Light of Truth.

The course of lectures delivered by Willard J. Hull at Cassadaga camp to great throngs of people was marked by deep thought and eloquent expression. His address on "Crime Causes and Their Cure" was exceptional, and ought to have been listened to by legislatures rather than by a promiscuous audience. After a brief introduction in which he reviewed the late Umana tragedy, the lecturer continued:

I desire to look at the matter dispassionately. Criminology is a comparatively recent branch of sociological inquiry. The view and study of crime as a disease is a new departure and at once lays the axe of destruction at the root of our penal institutions, because they are based wholly on the ideas of detention, disgrace and punishment. I shall try to show you why this is so and how the system fails by reason of it.

And I shall speak of that which I have observed and know something about. I have visited many prisons, and have informed myself somewhat on the working machinery of the penal system, and certainly have seen many of its victims. I call them victims advisedly, for if we are to deal with crime causes as we find them, we can not view the great majority of those who have expiated their transgressions according to the rules of our penal machinery, in any other light than that of victims. As such I shall speak of them, always bearing in mind the distinction between the incorrigible criminal, whose natural bent is a life of crime, and the most of convicts who possess the elements of reclamation. The incorrigibles are few comparatively, and their place is a fixed one in the determination of crime causes. The majority are a moving army which the law, and the society which sanctions it, have placed beyond the ban of respectability and hope.

I want to paint a picture and adorn a tale. I want you to see the magnanimity of an animal that recruits its strength from among the weak and unfortunate of its own kind—those who are wallowing in an unequal struggle for existence.

I want you to consider the presumption which goes under the name of jurisprudence. Here is the proposition: A child is reared amidst debasing influences, for which society is largely responsible. This child having arrived at a blunted maturity, is deemed capable of entering the world of affairs and of obeying the law. If it fails it is shut up behind stone walls and iron doors, where it is degraded lower than the degradation from whence it sprung.

Go with me to the court of a police justice. Observe the magistrate who, under the criminal code of the state, condemns and punishes, let us say, a prostitute. How? By swelling the revenues of the municipality with the wages of her sin. For if she is fined

for being a prostitute and she pays her fine with the earnings of her prostitution, does not the municipality accept as a bribe that which it condemns and punishes? This satisfaction of justice pays the salary of the magistrate. The slaughtered birds that adorn the millinery department of his wife's outfit may have been paid for with the very dollars for which the poor, despised Magdalen sold her pitiful body! Do you observe these things?

I want to direct your thought to the cross, gilded and glistening in the air; to altars blazing with candles; to pulpits draped in purple and gold; to Bibles as common as almanacs and almost as cheap; to prayers and incense rioting amongst the cobwebs of vaulted arches dedicated to God. Then turn your thought to the daily crucifixion of Christ; see the guns, the brothels, the hells; the palaces of justice, the prisons, the scaffolds and the long line of bleached bones that pave the causeway of this Gehenna—and observe it all, an oblation to the Almighty, a testimonial of His abounding grace in the affairs of a redeemed world!

At the outset of our inquiry we are confronted with hereditary transmissions, home influences, and early training. Here we find the crime causes of our time. The relations between these causative forces and our penal machinery are not taken into account as they ought to be and must be in the experiments which are to precede a new system, a new procedure in dealing with crime.

That the system of arrests, incarceration, grand jury inquisitions, definite sentences and prison discipline is wrong and consequently a failure, is known and conceded by those who have spent years in the study of crime and its treatment.

I speak wholly from the humanities of the question. It is against the pricks that we are constantly kicking. In an effort to protect society we are continually forging chains for it. We are yet to learn that men can never be driven into a moral life. It is opposed to human nature. The nature of man is so constituted that he can be led into paths of virtue, but if an attempt is made to drive him there he invariably goes the other way. Now let us turn to the home. The monogamic theory of marriage fixes the home as the key to all phases of life, and eighty-five per cent of the successes and failures are directly traceable to the home. As home influences are prenatal and post-natal, so life is. Young men and young women carry with them the stamp of home's influence. That influence molds and fashions their after life. As they come into contact with the world, as schemes open up whereby certain results follow certain lines of action, they rise or fall in direct proportion as they adhere to or depart from the teachings of their home life. I speak in a general way. I know that young men and women have made marks in the world who have not been favored by good home influences, but these are exceptional cases, and the predominating fact remains that the home is the base of human develop-

ment. The plan of the family is the plan of the nation, and this plan naturally evolved when man outgrew the tribal system and began to understand the laws of sexology. Then he craved a home. So we crave the home. Around that word there cluster the fondest dreams of the human race.

Who of us but can recall some charmed spot which in our early life we called home? No matter how rude or how costly, whether an ox path or a boulevard led up to its door, or whether neath the canopy of some eternal rock, with a bubbling stream for a roadway and far from the haunts of men, it was our home. To it and its associations our brightest thoughts ever turn. We can see mother there, the sweet and gracious queen of home. Man's choicest gift from the eternal gardens of love! the receptacle that held and canopied all that we can ever aspire to be. The house of our souls, the divine of our natures. When storms arose we ran to her! When the thunder's loud crash frightened us we clutched her dress and asked if there was danger. In our sickness a ministering angel, she! In our bounding youth a triumphant goddess, she! There was no vicissitude of our young lives over which her love did not leap like a fawn from the hunter. If the future of our lives could unmask but a tithe of the rapture she felt as she saw us grow in a semblance of the form she coveted for us how like gods every one of us would be standing before the world today.

Can we then be surer or can we be too emphatic in our estimate of home's influence? And can we be surer in our digging after the foundation of all perfidy, than when we dig down through the life of a criminal to his boyhood's home and the influences of that home?

If good homes make good children, do not bad homes make bad children? All homes are not such as I have just been picturing. Thousands of homes are cesspools of corruption, many of them are divested of the last stitch of human feeling. The sacred name of mother is debauched to name unnatural fiends. Fathers are turned back on the line with beasts, and yet little children are there. They grow amidst the flowers or the weeds of society; their laughter is as joyous at the exploits of a daring thief as at the antics of kittens. It's all a matter of environment with them. But they are accumulating those experiences which shall land them in the penitentiary some day. The grand avenue that starts at the White house, no surer leads to the capital than the broad highway starting from a home of degradation leads to a state's prison.

Now, the strata of society from which the great mass of criminals is drawn is the poor, the unfortunate, the squalid and those who are the victims of their surroundings. The well-to-do class does not furnish any perceptible number of criminals. Well housed, well trained and well fed children in the great majority of cases make up the industrious, honest and substantial portion of society. I speak from statistics, which are available to you as well as for me, if interest in these matters is exercised sufficiently to look after them; and if your thought is ever turned to the penal institutions of our country and the gigantic wrongs that are daily and hourly being heaped upon the unfortunate by reason of them, you certainly will take time to look into the wrong and look about for some remedy therefor. We are derelict in our duty as Spiritualists when consciously or unconsciously we interpose any barrier that hinders the free exercise of ways and means for the betterment of the criminal classes. Society must be protected, to be sure, but where everyday instances abound of

men and women who have been sentenced for definite terms of imprisonment an indefinite number of times, and daily occurrences of crime abound which shock and stun the law abiding sensitive classes, there is certainly something wrong with the means employed by society to protect itself from the criminal.

Now, the home phase of society cannot be regulated or controlled by statutory law. The home is the nexus of unwritten law. There is no way of dealing with it from the outside. While it is the prime factor in society's outworkings, it is an isolated factor, having its nexus in the unwritten right of man to govern his family. Law can operate on it only when society at large is imperilled by it. And it must ever be remembered that society is responsible for the bad home and the bad child. Society is the family larger grown. Conquest, strategy and cunning under the form of lawful power in society have created the general condition which today makes the squalid home and has brought forth the hereditarily trained criminal. Observe the uniform age of the men who have perpetrated the appalling crimes of the past decade! You will find them for the most part at an age which would place their birth during the later years of the civil war, or immediately following its close, e. e., from 25 to 30 years, possibly in some instances 33 years of age. The significance of this fact is the psychological condition of society in which they were conceived and gestated. Mothers at that time were filled with the horrors of war, tales of crime, bloodshed, rapine, robbery, and all manner of chaotic forces incident to fratricidal war. These criminals were conceived at that time. Their young lives were nursed by the psychical elements of savagery incorporated in their mother's milk. Impoverished houses and miserable surroundings were their birth right.

They are now wreaking out their diseased natures. These awful crimes are a species of rabies, the seed of which was sown in the savage fecundity of their progenitors. Society, of course, demands protection from these persons, but it ought certainly to eliminate the element of vengeance or retaliation. Society failing in this respect falls below the sphere of those it punishes. Because society is the stronger, the arm of the law is terrible in its stroke; all power of redress is with the law. It is based upon the best and the nobles impulses of men—therefore it can not afford to exercise vengeance in dealing with the unfortunate, even though they be criminal. They are the weak side of the army after all. They are the spawn of unfavorable combinations. They constitute the abortions of man's evolution.

Now if the home influence of the criminal has been bad, or if he has had no home, and for these reasons he becomes a criminal, should he not be pitied instead of despised? And yet the law takes these miscreants, degrades them and makes them slaves of the state. The state exacts their labor and gives them stripes in return. The state turns them loose again upon society greater vagabonds than ever, and it turns them loose paupers. Where are they to go? What are they to do? Society doesn't want them. They can't get employment. They are not reformed at all. In fact they are deformed. The mark of the prison is in every move they make, and the brand of infamy is burned into their very souls.

The state prison provides no incentive for reformation. All the convict thinks of is his day of release. He takes no interest in his work. Whatever is gotten out of him must be pressed out, and while this is going on

his family, if he has one, or those depending upon him for support, are degraded and impoverished also, and they in frequent instances become public charges, thus adding to the burdens of society.

Now men labor because they have some object in view; they want to better their condition, and the way to produce a sentiment of interest in his work in the convict is to provide that a certain percentage of his labor shall be paid him on his release, or to be given his family for their support while he is incarcerated.

Another and a dire effect upon the morals of those who have taken their first step in crime is the herding together of young and old criminals. In this respect our jails are the colleges of crime. The contact of a young man who has fell into temptation and violated some law and has been arrested, with an old and hardened criminal for a week in a jail, will do more to make a criminal of that young man than twenty years of service in the line of reformation can extricate him from. Young transgressors should be kept away from the hardened criminal. This reformation applies directly to police regulation, arrests and confinements. Abolish grand juries. How many thousands of innocent persons have been imprisoned for definite terms, and are now so incarcerated, waiting for the action of the grand jury! If they are innocent that fact should be made known to them and to the public instant. And what redress has the accused who languishes in a jail on an alleged charge of law-breaking? The humdrum jury finally reaches his case and he is discharged. What then? Does the state reimburse him? Can it reimburse him in money for that which it has robbed him of? The mark of his shame hangs to him even if he is discharged. No grand jury has ever yet been holy enough to weave a halo around the head of a discharged suspect that would count a feather's weight with Mother Grundy. If the virtuous can't escape her breath, there is not much show for him who escapes a grand jury.

In dealing with the question of the mitigation of crime, we have got to look at the reformation of the criminal rather than his punishment. So long as he is made to think that his expiation depends on his punishment, he will remain a criminal, but when he is given to understand that there is something in him besides his crime and its expiation and that something is recognized by the law and society that imprisons him, in short, when he understands that he is confined for his own good as well as for the good of society, then he will begin to reform.

The theory of the New York State Reformatory at Elmira is of this character. In this institution young offenders, those who have been sentenced for the first time, are classed in three grades. The prisoner is sentenced indefinitely, but not beyond the maximum period which could be imposed upon him by a court sentencing him to a state prison. He is put into the second grade on his entrance and given to understand that his release will depend on his good behavior. He can work for promotion to the third grade or he can abuse his privileges and go into the first grade. He is required to work a certain number of hours each day. He is taught useful lessons in art, trades, literature, mechanics, agriculture, etc., and when he is deemed fit to be released he is let out on parole for six months. A place is found for him to work, usually in some part of the state remote from his former residence. His employer is notified of his case and the employer is required to make reports to the superintendent at certain periods detailing the conduct and general status of the

young man. If at the end of six months' probation he is still found worthy, and still manifests the desire for his new life and gives substantial evidence of his reformation, he is discharged unconditionally. Otherwise he is remanded to prison for another trial.

This in brief is the scheme adopted at this institution, and many young men have been reclaimed. The question is, why can not it be adopted, with some modifications, perhaps, in all our penal institutions? I do not advocate the lessening of restraint, but I do advocate the importance of impressing upon the convict the idea that his restraint is for his own good, and it is for society to become impressed with this thought. There are of course many methods connected with reformation that I can not touch upon here and now. Perhaps at some future time I may enlarge upon the theme. My present purpose is merely to point out the great wrong that is going on in our midst, and in a general way suggest a remedy.

Yearly the crime-causes of youths are developing, and yearly it is becoming more and more apparent that the state has utterly neglected to make any provision for their reclamation that is adequate to the matter involved. All the state can do is to increase its facilities for taking care of them. Poverty lies at the base of crime just as it lies at the foundation of all misery. The mass of criminals come from the poor. They are not educated. They have no home life, or if they have, its influence is bad. They go out into the world cruelly handicapped. They learn to be cunning when they should learn to be honest. With the hand of society turned against them they learn to prey upon society. They look upon society as a jackal does upon carrion. The great mass of criminals are such by reason of circumstances rather than of choice. Criminals are born just as poets are born. Long lines of prenatal causes are the roadways to crime. When men were wont to attribute everything to Providence there was an excuse for their horror of the criminal. So long as they believed they were not responsible, but that God or the Devil was, of course they could condemn with easy consciences. But since they have found out that their own blood, their own attributes, their own proclivities, their own meanness, make up the lives and go far toward forming the character of those they bring into the world, these excuses certainly have no longer any force. Hereditary transmissions, not divine Providence, is to answer the problems of crime in the aggregate. On this line prevention of crime, not its expiation, must become the study of those who have it to deal with. The monumental injustice that is now being done under the name of justice will then be removed, and the horrible tales of cruelty that ring in our ears no longer be heard. Reformation can not be effected by subjecting a convict to degradation. When a man is made to think that his own self respect, however it may have been smirched by an act that has brought him to prison, is no longer of any avail to him, that man is done for. You might as well kill him outright. And this the state does permit and make provision for, in the discipline of every state prison and penitentiary. Men are not made better by it and it reacts upon society.

Ten thousand dead and 16,000 wounded dervishes is the effect of the big battle at Khartoum.

—The Light of Truth and The Cas-sadagan, official paper of the C. L. F. A., are now clubbed at \$1.25 per an-nu-m. Send in your subscriptions.

✽ The World of Psychics ✽
✽ and Liberal Thought ✽

Dr. T. J. Shelton of Little Rock, Ark., publisher of Christian, has an occult vision of a gold mine in Colorado, in which he was interested. He went there to see about it and now his mine is panning out from \$1,000 to \$5,000 per ton. He named the mine "Christian Science."

Mrs. Katherine Tingley, of world-wide fame among Theosophists, has established a relief tent at Camp Wikoff, N. Y.

Says the Wheeling, W. Va., News: Spiritualism has a stronger hold in Wheeling than the uninitiated imagine. There are probably two or three hundred professed Spiritualists in the city, and included among them are some solid citizens and prominent matrons whose names are familiar to the general public. Seances are of almost weekly occurrence and mediums always reap a profit in the town. For obvious reasons the believers in "second sight" hold their meetings as quietly as possible, and do not care for the presence of strangers unless introduced by members of the circle.

The twenty-seventh annual meeting of the Iowa Equal Suffrage association will be held in Council Bluffs, Ia., beginning Wednesday evening, October 19, closing Saturday forenoon, October 23, 1898.

The efforts of Prof. Horsford to trace the remains of the Northmen in New England are now supplemented by his daughter, Miss Cornelia Horsford, in a way quite remarkable. Her paper on the subject, read at the recent golden jubilee of science at Boston, gave proofs that the Northmen were on Cape Cod and the Charles river. The geographical evidences come from the Icelandic descriptions of Vineland, applying them to the North Atlantic coast. Archaeological proofs are found in New England ruins as compared with ancient Icelandic works, and which are found to be utterly unlike the works of either the native on the pre-Columbian races on this continent.

A Theosophical society of San Francisco announce that they will hold regular Sunday services in the prison at San Quentin.

Two new monthly journals dealing with Hypnotism, chiefly in its therapeutic features, were launched into the field during August, one called the "Suggester and Thinker," the other "Suggestions." The former has already been noticed in these columns. The latter is edited by Dr. H. A. Parkyn and M. J. Murphy, 4020 Drexel boulevard, Chicago. These with "Suggestive Therapeutics," constitute three leading and wide awake publications devoted to the study of Hypnotism in this country.

If Nature issues no patents of nobility, neither does she *lettres de cachet*. Her beneficence shines in the sun, revives in the rain, and holds rewards and penalties for all alike—all, that is, who are in the way, wantonly or worthily.—Hudor Genone.

Twenty-two thousand coal miners in Ohio have earned during the last year, on an average, \$4.34 per week, with which to pay for their supplies in the mine and from the remainder support themselves and their families.

John Fiske, in recent lectures, proved how far back conscious, ethical purpose ran; for instance, the ant showed unmistakably the beginnings of love and self-sacrifice. In a recent course of lectures on botany, Professor Coulter has had much to say about the helpfulness of plants—how different families of plants will be found together, each bringing to the other something it needs, being mutually dependent. All plants and animals are a vast co-operative society, their interests growing ever toward unity.

Little Viola Sickmon, 10 years of age, is said to be exciting considerable interest in San Francisco as a medium.

A machine is being perfected which is a conjunction of the typewriter-telegraph and typesetter, by which type may be set by one operator in a number of offices at once. Thus a man may sit in his office in Australia and set up the Australian news in American papers.

A horse or mule in Cuba is of more value than an American soldier. If a mule or horse strays away a reward of \$30 is offered for its return, but if a soldier deserts a reward of \$10 is offered.

"My whole training in life has been that of a scientist, accustomed to cool, critical, skeptical yet unbiased examination of any question that comes up, scrutinizing all things to the best of my mental ability, submitting all propositions to the test of verification by actual experiment."—Prof. Elliott Coues, Spiritualist.

Bismarck died in 1890 and was buried in 1898. Lasalle was buried in 1854, and was still alive when last heard from.—M. Winchevsky.

Mrs. M. T. Longley is a candidate for the office of secretary of the N. S. A.

THEIR RELIGIOUS BIAS.

Of the peace commissioners designated by the government to close up the late unpleasantness with Spain, Senators Frye and Davis and White-law Reid are in favor of holding the Philippines. Edward D. White of Louisiana, justice of the supreme court, is a Roman Catholic, who was appointed at Archbishop Ireland's request, favors the restoration of the Philippines to Spain. Davis is also the friend of Archbishop Ireland. Day, who of course echoes the president's views, favors the retention of Luzon only. Day and Reid are nominal Protestants. Frye usually favors Romanism.

A PARTING.

By Barton Grey.

"Goodby, then,"—and he turned away,
No other word between them spoken;
You hardly would have guessed that day
How close a bond was broken.

The quick, short tremor of the hand
That clasped her in that brief parting,
Only her heart could understand
Who saw the tear-drop starting.

Who felt a sudden surge of doubt
Come rushing back unbidden o'er her,
As, at the words, her life without
His presence loomed before her.

The others saw, the others heard
A calm, cool man, a gracious woman,
A quiet, brief farewell unstirred
By aught at all uncommon.

She knew a fatal die was cast;
She knew that two paths hence must
sever

That one familiar step had passed
Out of her life forever.

To all the rest it merely meant
A trivial parting, lightly spoken;
She read the bitter, mute intent,
She knew a heart was broken.

Spiritism

STRONG TESTIMONY.

FOUR REMARKABLE PSYCHICAL EXPERIENCES RELATED BY A PROMINENT CANADIAN DIVINE.

[Rev. B. F. Austin, B. A., D. D., Principal of Alma College, St. Thomas, Ontario, in the September Arena.]

I propose to give an account of four strange experiences bearing on the intercourse of mind with mind outside the ordinary channels of communication. The first is an experience in which I was directly concerned; the others are given to me by relatives or intimate friends of the persons whose experiences I relate, who gained all the facts directly from the persons themselves.

The character of the witnesses and the nature of the circumstances are such as to leave no doubt whatever that the incidents occurred substantially as related. Following the excellent example of several former contributors of psychic studies to *The Arena*, I shall confine myself almost solely to a narrative of the experiences, leaving others to offer explanations if they can.

I.

TESTING A CLAIRVOYANT.

Dr. Austin's experience with a Detroit Psychic.

In June, 1893, I was passing through Detroit, and having to wait for connection, my eye caught a notice in a daily paper of a celebrated mind-reader who was then visiting the city. Having long desired to test for myself the reality of mind reading, I determined to call upon him, which I accordingly did. After a short sitting the "conditions" proved unfavorable, and the gentleman expressed his regret that he could give me no test. After I had detailed to him my frequent disappointments from similar attempts and my doubt as to the possibility of mind reading, he informed me of a lady resident in Detroit, a Mrs. C—, who possessed remarkable powers in this regard, and who would probably give me a satisfactory reading if I should call upon her. After some necessary information as to the character, address, and methods of Mrs. C—, who, it seemed, was an inspirational preacher, and held religious services every Sabbath in the city, at which she furnished the discourse and music, I was soon on my way to her residence. I was courteously received by Mrs. C—, whose address showed the lady was of intelligence and refinement, and on my stating in a few words that I was a student of mental science and came for a test of her ability as a mind-reader, she at once led me to the parlor, where she seated herself opposite me, and after taking my hand for a moment, closed her eyes and was in a very short time to all appearances fast asleep.

I have mentioned somewhat fully the above details to show how absolutely unpremeditated was my visit, and that as I had never heard before of Mrs. C— until that hour, so in all human probability we had never before met, and my name and history were entirely unknown to her. I may add that my introduction of myself

was the briefest and most general possible, and had been so framed as to give not the slightest hint as to my character, calling, etc.

"Sir," she said, "I perceive you surrounded by a great crowd of young people. Your work in life is among them." I had been 12 years principal of Alma college, with an annual attendance of about 200 young women. "You came to your present position from the east, where you were located by a great river." I had been pastor of the Methodist church at Prescott on the St. Lawrence for the three preceding years before assuming the principalship.

"You are associated with a number of gentlemen in your work, which is one involving great responsibility, and together you have a heavy burden to bear. You and your associates have been bearing, and are now and will for some years continue to bear, a heavy load, which will gradually lighten."

How accurately this depicted the past and subsequent history of the institution in a financial sense every one acquainted with the history of Alma college can testify. About that date the debt (increasing for some years to that time) began to diminish, and by means of the relief fund and a few generous donations of individuals, the financial condition has much improved in the last four years.

"You are particularly associated with one of these men. He is a colleague and a warm personal friend." There followed a very accurate personal description of Prof. Warner, who had been a college chum of mine at Albert university, and was appointed vice-principal of Alma when I was elected principal at the opening of the college.

"Madam," I said, "without questioning or sanctioning your statement as to a colleague in my work, can you mention the name of any one associated with me in my work?"

"Sir," said she, "you have asked a hard thing of me."

"I came for that very purpose," I replied, "and statements of a general character will never convince me of the reality of mind reading. Give me a name and I will be satisfied."

"I will endeavor to get you the name of your friend," said she, "though it is a difficult task for me."

"You must know there are those who see (clairvoyant) and those who hear (clairaudient)." I see nearly all I relate to you in a sort of mental vision. I hear also, but my hearing is not developed and is somewhat indistinct. All the time I am in your presence I am hearing a confused murmur of names, but I can not readily distinguish them. I will try, however."

She sat for perhaps a moment with a look of intense eagerness on her face, and then, suddenly springing up, she shouted: "Professor— Professor W—. I can't get the rest of it, but he is called 'Professor,' and his name begins with W."

II.

SAW HER SON'S PERIL.

She Knew That the Boy Had Disobeyed Her in the Night.

I was sitting in the parsonage of a Methodist minister in the town of S— last year, when the conversation turned upon the marvelous powers of the mind, and the subject of telepathy,

and upon a collection of psychical experiences I was making for publication. The minister looked more thoughtful than usual for a moment, and then said:

"My mother could give you many a strange experience if she would consent. She has for many years been well acquainted in her country home with any matters of special interest occurring to any of her family who may be distant. She seems to see as in a vision whatever takes place. I will give you one illustration."

"When I was 14 years of age I got her permission to go to St. Thomas with the schoolteacher of our neighborhood and enjoy an excursion to Niagara Falls. I had many promises to make before I secured her consent, among them this one in particular, that I would not go from car to car while the train was in motion. I kept my promise faithfully on the way down, and on part of the way returning. The cars were crowded, however, and I with many others had to occupy a car with hard, cushionless seats, and I became very tired and restless about 2 o'clock in the morning and thought I would like to move about and see some acquaintances in the next car and possibly find a better seat. Accordingly I started, despite my pledge to my mother, to go to the car in front of us. The wind was blowing fiercely at the time. I had on a loose sack coat, and as I endeavored to step from the platform of our car to the next a sudden gust of wind caught my coat and so manipulated it that the pocket caught the top of the iron guard railing, and I was thrown very suddenly almost between the cars, and in such a position that, but for the projection of a piece of timber. I should inevitably have been thrown to the rails and crushed to death."

"The suddenness of the fall, the appalling nearness of a horrible death, the sudden recollection of my promise, seemed to deprive me instantly of all strength, and, more dead than alive, in a half-swooning condition, I managed to raise myself from my perilous condition and drag myself back to my seat, from which I did not move until we reached St. Thomas. I should mention as an important part of the narrative that my coat was torn by the iron railing in the fall."

"On arriving home toward early morning I made special efforts to get into the house and retire to sleep without awakening my mother or giving any account of the day's adventure."

"I had opened the door I thought noiselessly, and was just proceeding to make my preparations for rest, when I heard my mother's voice from her room upstairs. 'George,' said she, 'where were you at 2 o'clock this morning?'"

"Astounded by the question, and feeling overcome with shame and guilt, I had no reply to make. Nor was any necessary, for my mother proceeded to say, 'I saw you when you fell,' and then went on to give in detail the whole of the accident, even the tearing of the coat, which is kept in our family home to this day."

III.

DROWNED IN HER SIGHT.

The Vision the Sister Saw Graphically Described to Her Daughters.

My third incident occurred in the town of M— in northern Ontario in a family with most of whose members I have been acquainted for years. Two of the daughters were students for some time at Alma college; and with the father and some immediate relations concerned in this narrative I have long been intimately acquainted,

It concerns particularly the wife and mother, whom I shall call Mrs. P—; and it relates to the death of her brother by drowning on Georgian bay in the summer of 1895. The facts came to me directly from the intimate friends of the family, who got the narrative from the father and daughters.

On the day of the drowning Mrs. P— was sitting quietly in her house in M—, and her daughters were engaged about her in household duties. It was about 2 o'clock, when suddenly and without the slightest premonition Mrs. P— uttered a startled cry, threw up her hands, and said in the greatest possible alarm, "Oh, oh, George is in the water; George is in the water and will drown."

The daughters immediately came to her and tried to calm her excitement. It was of no use. She kept reiterating, "George is in the water," and then went on to describe his successive sinkings and risings. "There! there!" she cried in agony. "He has gone down," and then again. "Now he has risen again! See how he struggles! Now he has gone down again!"

In vain they attempted to attract her attention to her surroundings. She saw and heard nothing apparently but the scene then present to her mind, in which she saw the lad struggling in the waves, and the vessel near by.

"He is risen again," she cried; "now—now he is sinking, for the last time. George is drowned." And then she seemed in an instant to be deprived of all strength and consciousness. Mr. P—, who had been sent for, had by this time arrived, and as soon as Mrs. P— was able to converse he attempted to convince her of the folly of believing that she could see from her present position a vessel in Georgian bay, or that her experience was anything but a mere hallucination. Nothing, however, could shake the firm conviction of Mrs. P— that George was drowned, and that she had witnessed the actual occurrence.

This seemed utterly incredible to Mr. P— and the family, as it was not believed at the time that the particular vessel described was on the bay, much less that George was on it and had met his death in connection with it.

"Why," said Mr. P—, "George is not near the bay at all. He is in Toronto. I saw him there on Friday."

To this Mrs. P— had no answer. She offered no explanation, but remained unshaken in her faith, and constantly asserted that George was drowned, and that she had witnessed the scene.

The news of the fatality came in due time, from which it appeared that the young man met his death as described; and when the particulars of the accident were learned and the circumstances attending his death, there was, as far as could be traced, a perfect harmony between the real occurrence and the vision of Mrs. P—.

One circumstance particularly noted was that the watch which George wore, and which was found on his recovered body, stopped a few minutes past 2 o'clock.

IV.

THE SPIRIT'S WILL.

Dying Man Appears to His Brothers in Two Distant Cities.

My fourth incident is in some respects more wonderful than the preceding, as it involves some kind of mental telepathy between persons in Montreal, Toronto, and Urbana, O., and should prove a most difficult nut for the materialist to crack.

It is given on the statement of a Mr. C— of Nova Scotia, a bank manager in an important city, who

was personally acquainted with the family concerned, and had the statement from the lips of Mr. M—, whose experience I am to relate, who resided in Montreal, and who had a brother in Toronto and one in Urbana when the strange occurrence took place. According to my informant, Mr. C—, Mr. M— was long a very prominent figure in the business life of Montreal, having been a wholesale merchant there for years, and being well known throughout Ontario and Quebec, particularly among the Methodist people, of which body he was a leading member.

One morning just before daybreak Mr. M— awakened from sleep with a most vivid impression upon his mind that his two brothers, from Toronto and Urbana, were in the room with him and were conversing with him. He believes he was awake, because he was conscious of his surroundings; and after the remarkable experience about to be described he remained in a conscious condition until he awoke.

After a brief salutation, his Ohio brother, calling him by name, said: "I am dying, and I want you to dispose of my property in this way." Then followed a brief outline of directions as to the property of the younger brother.

The vision soon passed away, and Mr. M— was left to reflect upon his strange experience. The impression produced upon his mind was most vivid, so that he had not then nor has he had subsequently any doubt whatever as to the reality of the communication made to him in this marvellous way.

He fully believed that his brother was dead, and as soon as breakfast was over he mentioned the strange occurrence to his wife, as well as his belief in the message so received. She treated it as a dream, and endeavored to remove the sad impression from his mind, but could not, as Mr. M— declared that he should soon get word of his brother's death.

That news came by telegram within a couple of hours. His brother evidently had passed away about the time of the vision. Accordingly Mr. M— arranged to leave almost immediately, and, arrangements having been made by telegram, he and his Toronto brother were to meet that evening in the station at Toronto and proceed to Ohio to attend the funeral.

On meeting his brother in Toronto, and before acquainting him with the experience of the early morning, his brother said to him, "I had a strange experience this morning before daybreak."

"And what was that?" inquired Mr. M—.

"Why," said the brother, "I thought I was in your bedroom at Montreal, and that C— (the deceased brother) was with me, and that he said, 'I am dying, and I want you to dispose of my property in this way.'"

Then followed the same directions which M— believed himself to have received in the morning vision. This while confirmatory in one way of his own experience, was very perplexing indeed so far as any solution of the phenomena was concerned. They journeyed together to Urbana, and interviewed the family with which the deceased had been stopping at the time of his death. From them they learned also the additional fact that for some moments preceding his death he was in a semi-entranced condition, and perfectly oblivious to all about him, but appeared to be conversing with some one not visibly present; and they heard him speaking to his brothers about the division of some property.

STORIES FOR OUR CHILDREN—By Hudson and Emma Tuttle. 25 cents.

THE WAKING AND HYPNOTIC STATES.

By Dr. Liebault (of Nancy).

(Translated from the Revue de l'Hypnotisme, Paris.)

Psychical life, more or less active, presents itself under two forms or ways of expression which act alternately. The first is characterized by the power of making free and voluntary efforts to create thought. This is known as the waking state. In this form the power of attention, everywhere omnipresent where there is nervous substance, flashes from the brain, and, by a centrifugal movement presides at the formation of the impressions into sensations, then into ideas, and subsequently into acts, whether these ideas be imaginary or not; in short, it creates all these mental operations of which it is the source.

In the second form, those free and voluntary efforts which in the first are

tration of the attention on one or many ideas. And we can only explain this diversity of phenomena under the influence of one cause, by admitting the polizoisme of Dr. Durand (de Gros); that is to say, a relative independence of these centers, each having, nevertheless, besides its own special properties, others that are common to all. And if we find signs of the passivity of the mind during the wak-

ulty they possessed of receiving it easily and quickly. If in the waking state the mind is many sided, if it is continually creating sensations, and ideas for the creation of other sensations and ideas, it is quite different and altogether opposed to this in sleep; the mind can then create nothing. In this state it remains inert, without initiative; but at slight solicitation it fixes itself more or less on one or many ideas, these it accepts without resistance and blindly follows.

It is thus that the mechanism of suggestion is realized, thanks to the production of the passive states, especially the state of hypnotism.—Suggestive Therapeutics.

HYPNOTISM AND CRIME.

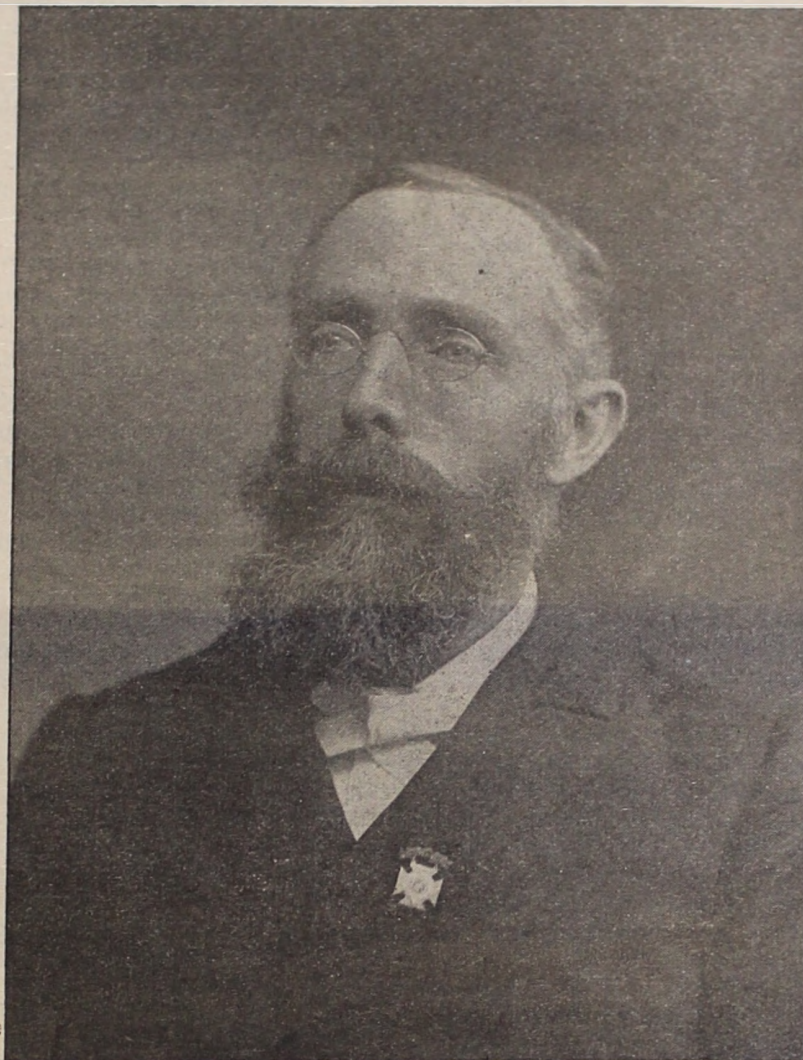
At the recent meeting of the British Medical association held in Edinburgh, says the Chicago Times-Herald, the subject of hypnotism was a principal topic of discussion, and many interesting statements were made by physicians and other scientific investigators concerning it. That it has been usefully employed in curing some persons of the morphine habit and of the drink habit seemed to be established but as to its general value as a therapeutic agent there was much difference of opinion, and no conclusion was reached.

An interesting point that was left unsettled was, "Does the hypnotizer infuse power in the mind of the patient or merely invoke it?" Instances were given of cases where there was actual transmission of power from the hypnotizer to the hypnotized, but in the large majority of cases no such transmission occurred.

Naturally the "criminal suggestion" feature of the subject was most debated, and Dr. Bramwell, an eminent London physician, stated that he had not, during his nine years' experience with hypnotism, ever seen an instance where a patient had received the least suggestion of an act that would be repugnant to him in his normal state. To a question by one of the members, "Whether the hypnotized patient could be got to sign a check for £500 under the statement that it was only £5," Dr. Bramwell replied, "absolutely and certainly not. A hypnotized subject did not lose one single power which he had in the normal state; on the contrary, he gained others."

GOLDEN JUBILEE OF SCIENCE.

President Hitchcock, sixty years ago, suggested the "Association of American Geologists," which, ten years later, was widened into the "American Association for the Advancement of Science." Its lines were most liberal, namely, to promote intercourse between those who cultivate science in different parts of America, by means of "periodical and migratory meetings," and to stimulate systematic scientific research by offering them increased facilities and enlarged usefulness. The membership has varied from 461 at the outset to 2,054 in 1891; the enrollment in 1897 being 1,610. The association celebrated its golden anniversary in Boston, Aug. 22 to 27. About 500 papers were presented.



GEORGE H. BROOKS.

Mr Brooks is the popular and efficient chairman at Cassadaga Camp

the origin of right actions and creates them, are arrested, or at least become slower in their movements. From the inertia which is then developed in greater or less degree, the subject who is the object of it loses his initiative, and isolates himself from the surrounding world, partially or completely. Natural sleep is the most perfect expression of the passive states which depend on this latter mode of existence.

All have their foundations in the thinking phenomena of the mental representation.

Among the number we distinguish the propensity of imitation, abstraction, emotional sentiments, joy, anger, melancholy, fear, love, etc., and among the most general passive states we remark ordinary and artificial sleep, nocturnal somnambulism and various nervous affections, which are but the effects of morbid sleep.

All these manifestations of passivity, though differing so widely, have for common cause all initial concen-

ing state, and signs of its great activity during the passive states, the cause of it is certainly due to the fact that the nervous centers often act independently one of another.

Much has been said of late about suggestion in the waking state, and some of the disciples of Professor Delbouef, who have shared his inconsiderate opinion on the possibility of the efficacy of such suggestion, have gone so far as to say that it is even more powerful over the organism in this case than it could be during sleep. They are greatly mistaken.

If they have had some success, such have been of small import, and were solely the fruits of partial and spontaneous sleep; these successes have never risen to the height of those that we can produce, for example, in profound somnambulism, and the results thus obtained were only remarkable in subjects who easily fall into certain partial sleeps, or who were naturally disposed to accept suggestive affirmation by reason of the fac-

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WILLARD J. HULL, - - - - EDITOR.

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number. Advertising department, Frank E. Morrison, Manager, 500 Temple Court, New York City, Boyce Bldg., Chicago, Ills.

"LIGHT, MORE LIGHT!"

Now that the camp season has passed the fruits gathered at these places will form the mental pabulum of the people during the coming winter. There is no question as to the enormous good these camp meetings exert, albeit some of the threshing indulged in by the speakers is old straw. Here and there a brand new idea gets a voice and is listened to. The betterments are vastly more than the shortcomings. Many good people are criticising the camp meeting, to be sure, but the fact remains that more Spiritualists are made there than amongst the societies, which, too often, are mere rendezvous for the tale bearers, wonder-mongers and vapid mouters who know no more about the essentials of Spiritualism than Simlans know about the decalogue.

Until the working forces become organized properly so that schools may be established, the camp meeting is the only college Spiritualists can boast of—if we take the matter of education in its external or showy sense. True education, the correct grasp on Spiritualism which the human mind is capable of, is attained by self-study, the application of rightful inherent powers. This does not call for nor is it helped by the school or academy. Nevertheless, such institutions are needed; for in many very good persons the power of reasoning correctly, of forming proper judgment from logical premise or sequence, is weak. They need the fostering hand and directive energy of the trained mind. The lecture room, the school room and the library are vital advantages to such people. These, in part, our camp meetings furnish. The onward and upward trend of development along lines of practical experience in psychical phenomena has been punctuated by the camp meeting. These institutions must be conserved, that is to say in their ethical and truly psychical branches, until something better is provided.

But the camp meeting and its uses was not the intent of this writing. The fall and winter are coming on. The reading, reflecting period of the year is upon us. What with the riches our people have gathered at the camps and the measure of their reading hours will govern the true wealth they have wrought out for themselves. In this connection there arises the uses of the spiritual papers. How many of the thousands in attendance at the camps read our papers, or know that they exist, and are wielding their high influence in this work? Here is the Light of Truth, the peer of any journal now before the world as an exponent of Spiritualism, and peerless in many of its features. What measure of support and appreciation is it to obtain

during the coming winter? It is idle to bespeak for it the commendation of its readers. That is already well known. But there is a vast army just now coming into the working forces of Spiritualism, people who have grown dimples upon cheeks serried and wrinkled with sorrow and despair. These require to become acquainted with the Light of Truth. Having emerged from the shambles, they are now ready for the lines thrown out from week to week in this journal. What is asked here is that readers and friends of the paper—and they are legion—will make it one of the tenets of their lives to introduce this paper to such as have been alluded to. The press is the last resort and the most powerful after all. Without it, although heedlessly forgotten and neglected, Spiritualists would be a sorry lot.

It is to be hoped that suggestions here thrown out will become a pleasurable duty and that renewed interest and support will be extended to the press everywhere. All of our papers possess distinctive features of interest. It is for the reader to choose which of them has the most and the best for him. But the opaque ignorance regarding the existence of our numerous papers ought to be dispelled.

REFLECTIONS ON A NEW MAN.

When William R. Day was appointed secretary of state in Mr. McKinley's cabinet many speculations were indulged in with reference to the use to which he would put his newly acquired powers in the art of statecraft. The Light of Truth was somewhat concerned about the unknown man who was about to sit at the desk occupied by the brain-softened Apache of finance. Events have shown that Mr. Day possesses the elements of statesmanship and diplomacy in a marked degree, and the opportunity to bring them out belongs to the sagacity of Mr. McKinley, and he deserves credit for giving the country an example of what right opportunity will do in the way of unfolding inherent powers.

It is a good deal of an undertaking, too, for a man to resign the secretaryship of state to head the peace commission which is to conclude matters between Uncle Sam and the gentleman who carries Spanish honor in his grip-sack and has just departed from all his West Indie glory.

The man who takes Mr. Day's place is noted chiefly, if not wholly, for being a sort of valet to Abraham Lincoln. He helped to write a life of the great martyr, but was careful not to say anything about Mr. Lincoln's knowledge of spirit return, although it was well known to habitués of the White House when Hay and Nicolay were quasi-members of the president's official family. We shall not look for any great shucks from Hay, but Day is a man worth watching. He is of the quality of men who always fill gaps. They are raised up, as it were, from the submerged majority, to stand in the breach, and either cut both ways or draw sundered ends together. Taking into consideration the bias of his time and of his surroundings, Mr. Day is a remarkable man, and he is not quite fifty years of age.

The individual communion cup is the subject of much turbulent thought these days. Editor Buckley of the Christian Advocate (New York) spreads his views in four chapters of his paper to show that the new style of imparting the blessings of religion in these cups is nonsensical, if not absolutely wicked. We agree with him as to the nonsense of it, but can't see why it should be dignified with the element of wickedness.

NOTES AND COMMENTS.

Strange auspices were those under which Rev. B. Fay Mills, once a noted evangelist, addressed big audiences at Lake Pleasant—a Spiritualist society on grounds of world-wide repute! But such are the results of the whirl-a-gig of time. Nobody has ever accused Mr. Mills of a lack of oratorical power. Now that he has gotten out of the brush where he can use his powers to their best advantage, he is in line to leave the world better than he found it.

* * *

It requires backbone even at this late day of creed pulverization for a man to burn the bridges behind him and go forth into the open and, to some extent, trackless fields of Spiritual growth and psychical analysis. A forcible reminder of this comes with the announcement of Rev. T. E. Allen to the effect that his resignation from his present parish takes effect Oct. 1, he having decided, by virtue of the intense interest awakened in him, to enter upon the somewhat hazardous work of the Spiritualist rostrum and press. In view of the fact that a man is willing to lay by his ambition as a minister, together with the certainty of his support, for the simple truth and his earnest convictions upon it, there ought to be aroused a sturdy interest in the man. This Mr. Allen is about to do. His ability to teach the high and blessed truths of Spiritualism is nowhere questioned. His contributions to the already large quota of like philosophical literature pertaining to scientific Spiritualism are valuable and far-reaching.

* * *

It is not generally known, but it is a fact, that Editor Burr of the Hartford (Conn.) Times is a Spiritualist. This accounts for the many pleasing references to our cause seen from time to time in the columns of that great and influential daily, a late one having been reproduced by our esteemed contemporary, the Banner of Light.

* * *

It is all very queer, this continual wrangle of men over the size, shape and caliber of the club that governs them. It is a stick in any event which constitutes the matter of choice, and just why there should be so much effort wasted on a particular stick is one of those things which no fellow can find out. What matters it whether you are governed by one party or another? What matters it whether the poison administered to a lot of potato bugs be squirted on them through a silver nozzle or the perforations of a tin can? In either case the poison works and the bugs collapse. One of the surprises of life is to be seen in the preferences people have for a particular cudgel wherewith they are duly suppressed, and yet feel themselves lords of liberty and independence. It is indeed a rare achievement, one to which hats ought to be doffed, which whets a knife so fine that a man may be decapitated and yet walk the streets "a sovereign American citizen." Most men who have suffered decapitation know when and how the job was done, but the bawlers and hurrahers who fight and yell for their "governors" are the victims of a shaver of heads a million times more expert and artistic than Diebler, and they don't know it. It is a question whether the folly of wisdom is greater and more to be feared than the bliss of ignorance.

* * *

Col. John Hawkins, one of the best story tellers in the world, ran into a company of us at one of the camps this summer and began to unload. The Colonel had just come from Iowa and told about the attempt a temperance society made to get a prohibition

revival started last winter in the parish of a preacher who was known to have his own views and was unalterably opposed to total abstinence. He told the temperance leaders that he would leave it to Scripture and look it up for them. At the end of his search he met one of the prohibitionists.

"Sir," said he, "I have made an exhaustive search of the sacred gospels, and I have read with diligence and attention. I am unable, sir, totally unable to find but one place in which there is a cry for water. Dives, sir, cried out for water, but I must point out to you the fact that there is no similarity between my parish and the locality in which Dives found himself. We are not crying for water, sir, and whenever any of my parishioners join Dives and cry for water, then, sir, you may go ahead with your prohibition revival and I will lend you all the assistance in my power."

* * *

Dr. Nellie Mosier tells the following, which illustrates to some extent the opaque tommyrot some people carry in their heads. She had retired to her cottage after having given a score or more of messages from the spirits to a big audience. Resting quietly she overheard some young people talking about her on the outside, and one of them remarked that "she wouldn't be in Mrs. Mosier's shoes and have so many dead people about her for a thousand dollars."

MRS. ELIZABETH COIT.

The lady whose face adorns our first page this week is one of the oldest and most prominent Spiritualists in Ohio. For more than forty years her gentle influence and brilliant mind have permeated far and wide in those ways and means which have had to do with the upbuilding of our cause in the Buckeye state. She has also been identified with other movements, notably that pertaining to the social, industrial and political advancement of women. Many of the notable national gatherings of women have been graced by her presence and sterling counsel. Her elegant home on Third street, this city, has been and is now the rendezvous of cultured minds who love the mental and spiritual tonic ever present there.

Mrs. Coit is always actively engaged in the work of the First Spiritualist church of this city when her health will permit, never allowing other duties of a public nature to so involve her attention as to crowd out those interests pertaining to the religion and philosophy she loves so well. To her Spiritualism is the symposium of all grandeur and excellence. With such a consciousness of it, and possessing as she does a rare mind, it may be said that Mrs. Coit is in all respects a high and noble expression of her convictions. Mrs. Coit is a brilliant and engaging speaker and has made some very valuable addresses in this city. The chief quality of this woman's nature is her sound common sense. She reaches a practical solution of any entanglement at once, and makes for others a smooth pathway.

MRS. CARRIE E. S. TWING.

This energetic and whole-souled speaker and medium will labor in Cleveland, O., during October at Weber's hall, Pearl and Jay streets, under the auspices of the Progressive Thought society. The Spiritualist rostrum contains no more conscientious and praiseworthy advocate than Mrs. Twing.

To believe a thing or an effort to be impossible is the way to make it so.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

A HELPFUL STATEMENT.

The Right Honorable Arthur J. Balfour, leader of the British house of commons, and a member of the Psychical Research society, has declared in a public lecture that there can be no doubt whatever that under favorable conditions communication can be established between persons in this life and those that have passed into the other world. It is the testimony of eminent men in all walks of life which constitutes a great encouragement to the weak and faltering in our ranks. Men like Balfour are not talking about these things in an idle manner. They can not afford to do so. Time was when they could so afford, but it has gone by. The energies of nearly all great men are being bended to establish our common immortality and an intelligent intercommunication between the material and spiritual worlds. Of all the wonderful achievements of the nineteenth century there is none to be compared with that which has demonstrated for all time to come the indestructibility of the human spirit and its power of making itself and its existence in the spheres of vibration above us known to those remaining here.

THE LIP SERVICE FRAUD.

The people of Greenport, L. I., are much incensed at a Mrs. Potter, who prayed hour after hour by the bedside of her daughter, who finally died of typhoid fever without the attendance of a "regular" doctor. It may be said, too, that the world in general will condemn this mother who relied on her prayers, replying to the expostulations of those who wanted her to get a doctor to the effect that if it was God's will that her daughter should die, she would die, doctor or no doctor.

But when the captain of a man-of-war attributed whatever success his vessel gained over the enemy to the direct intervention of God, the whole country applauded the sentiment. And yet one fraud was no whit worse than the other fraud. If God directed the movements of an engine of death like a battleship, an ignorant superstitious mother ought not to be criticised for believing he would save her child.

According to the Spanish newspapers about the only thing which the peace commissioners will be called upon to decide on behalf of Spain is the disposition of Columbus' bones, now lying in Havana. The wail now going up for fear the Americans will turn the cathedral of Havana, where the bones are, into a dime museum, is enough to turn the dust of Ferdinand and Isabella green with envy.

A MATTER OF ETHICS.

We have been prone to credit Mr. John Brisben Walker of the Cosmopolitan Magazine with considerable common sense, but he has actually gone and sent a letter to every member of the senate and house of representatives asking them if they don't think it naughty for a legislator to indulge in the speculation of buying stocks. Mr. Walker believes that they will gladly aid in establishing the ethics of a question having so vital an interest for the country, and he so states it to them. He prints their replies in his magazine, and do you know that nearly every one of the dear fellows thus far responding to the letter has emphatically stated that no member of the national legislature should gamble in stocks. Of course they did. Would Mr. Walker address a letter to Mr. Potophar's wife on the subject of virtue and expect any answer other than that women ought to be virtuous? But here he goes and asks a lot of congressmen and senators if it isn't wrong to speculate! We can not understand why Mr. Walker wants congress to pass upon this matter. Does he really think that a congressman would dabble in a lot of measly stocks and fitch lucre from a Gehenna like the Chicago wheat pit? Not on your Credit Mobilier, Mr. Walker, don't indulge the thought. If you really want to know if these high lord moguls ought to do such things just write to Leiter, Pere, of Chicago.

A VETERAN GONE.

The veteran Spiritualists are rapidly passing away. One of these, and a true man as well, who for 76 years bore the name of Hiram L. Suydam, left the earth life forever at his home in Geneva, N. Y., on Aug. 24. Mr. Suydam was known all over central New York. He was a thorough Spiritualist in precept and practice, and exerted a great influence among his neighbors and acquaintances. He was ready to go, his one regret being that he had to leave his beloved wife behind. H. L. Suydam was ripe for the sheaf of death, yet death left no mark upon him. It simply unclasped a few integuments binding thought to a jailer. In all things Mr. Suydam was a man. Nobody can rise up and say that he was not such, and this is his best monument.

THE WAR AND THE WOMEN.

When the war history is written let not the valiant work of the women be omitted. It is not wholly the guns nor the men behind them which determine battles and weave glory around the heads of fighters. The women who pass behind the firing line and give succor to the wounded or who nurse them in the field hospitals are as brave, and deserve as much commendation in some instances, at least, as the heroic daredevils who throw themselves into the jaws of death. Clara Barton and her army of nurses are examples of this intrepidity and devotion. The Red Cross society is now a conspicuous part of the military outfit, and without its aid there is no telling the suffering the soldiers must have endured.

Ordering another copy of the Essay on Mediumship, Mr. Otto Werner of Denver, Colo., writes: "I feel deeply grateful to Prof. Loveland for the issuance of such a work. It is 'all meat.' The careful, patient study of a lifetime seems to have been condensed into this little booklet, treating on the deepest subjects in the plainest of language. Had I the means I would order a thousand copies. To my mind it is of great value to Spiritualists and skeptics alike."

SHORT STOPS.

The social movement is not a battle. It is a development.

Don't be fooled by the "unparalleled gold reserve" of \$200,000,000.

The time is coming when the interpreters of nature will be the only priests.

Authors are generally successful in making all kinds of books except check-books.

According to the Augusta, Ga., Tribune, Hobson, the hero of the Merri-mac, is a Populist.

Spain said at the outset: "We'll fight to the bitter end." Well, Spain is chewing the end.

"Beloved, believe not every spirit, but try the spirits whether they are of God." (I John, iv, 1.)

Every Spiritualist in the country can keep in touch with the movement by subscribing to the Light of Truth.

"Provided the rights of the church are protected," is the way the vatican informs Spain that terms of peace are agreeable.

Chaplain Winget of the Ohio penitentiary preached a strong and appropriate sermon on heaven last Sunday. No sarcasm in this.

There is a great deal of talk just now about disbanding the army. Wonder when Uncle Sam proposes to muster out the army of the unemployed?

Mr. Geo. A. Letford, an appreciated worker for Light of Truth, traveling representative of H. E. Bucklen & Co., Chicago, is at present in North Carolina.

The Suggester and Thinker is intended for beginners in the study of Hypnotism, telepathy, suggestive therapeutics and occultism. Published at 523 Superior st., Cleveland, O.

Now that "grim visaged war has smoothed his wrinkled front," we trust that those who want to subscribe for the Light of Truth and can't will be able to hatch out a new excuse.

Don't try to make people understand you. If you do, you will be miserable. It is the work of philosophy to uncover truth. It is the province of fools to misrepresent and distort it.

One of the nice things in the way of adjustment now before the administration of Mr. McKinley is the disposition of one Mrs. Dominis, erstwhile Queen Liliuokalani of the Hawaiian Islands.

Any one doubting the educational influence of yellow journalism can see its effects in the accounts of superstitions about the devil and other monstrosities which fill up the insane asylums.

The war of the rebellion ended some thirty-three years ago, and there has since been a war with Spain, but we are still receiving mail addressed to our old office in Cincinnati. Some of it we have to pay extra postage on in order to get it at all.

The Rev. A. B. Simpson, who worked the fools in the vicinity of Old Orchard, Me., out of \$55,000 worth of jewelry and money a week or so ago, was at last accounts working the gillies at Nyack, N. Y. As a promoter Simpson is entitled to the palm.

There is one man in Spain who has our sympathy. His name is Sagasta. Like Othello, he is dispossessed of a favorite occupation, which consisted of pressing a button in the bottom of his little playbox and shooting a Dutch bugaboo in the face of Uncle Sam every time he turned around.

Rev. Anthony Kozlowski, who seceded from the Roman Catholic church

some time ago and established the Independent Polish Catholic church, has been excommunicated, and so far as Pope Leo XIII can bring it about, he is an outlaw from the church and civilized society. Kozlowski estimates his followers in the United States at 120,000.

Those mild-mannered people who called reformers anarchists a few years ago when they prophesied an increase of the standing army in order to keep pace with the monarchical spirit of the country, can now reflect on the proposed increase of the army to 100,000 men. This will in all probability be one of the first things the next congress will do.

Archbishop Ireland of St. Paul will be the next American Catholic prelate to own a cardinal's red hat. Those who know him best will have no encomiums to bestow. Still there will be no dearth of praise, for the world praises success and never questions the means employed to achieve it so long as the possessor of it keeps out of jail. This must not be taken that Archbishop Ireland ought to be in jail. Indeed there is a greater burden than the jail, a cardinalate, for instance. The price of his promotion will not have been paid by himself.

Miss Margaret Gaule writes from her home in Baltimore that she has arrived safe and sound from her European trip. She has been away since early in June and has made an extended tour of Great Britain and the continent in company with old friends, Mr. and Mrs. Goucher of Philadelphia. Miss Gaule is now in Pittsburg, where she takes up her work for the coming season. The Light of Truth welcomes this great medium to her native land. With renewed health and spirits she will resume her duties and give to the people those positive assurances of the future life for which she has become noted.

ANOTHER "PROF."

"Prof." Harry F. George, an alleged medium, is in jail at Waco, Tex., on a charge of swindling a woman out of her property by representations that he could, by virtue of his peculiar powers, draw from lottery companies a large amount of money; to wit, \$1500, which should be duly turned over to the woman. On these flimsy pretensions she turned over her property to him. There is no question at all which was the fool in this transaction, and there is little question that dupes will continue to allow themselves to be robbed by this class of vermin. The hope that such fakirs as George will cease to demoralize Spiritualism will never be realized until Spiritualists outgrow their ginger bread and wonder proclivities and cease to patronize the fakirs.

D. & L. N. RECEIVERSHIP.

A railroad deal, which is likely to effect Columbus interests, was put through last week at Toledo when the Detroit and Lima Northern road passed into the hands of Hon. James B. Townsend, as receiver, Judge Hammond of the United States court making the appointment. Mr. Townsend qualified in \$50,000 bond and took immediate charge of the property. The Columbus division of the road will be in operation as soon as the ballasting is finished and a morning train out of Columbus for Detroit, an afternoon train for Napoleon and an evening train for Lima will be placed in service.

The action for a receiver for the D. & L. N. is said to be a friendly suit designed to enable a cleaning out to be performed.



PAIN AND ITS USES.

(By Henry Seward Hubbard.)

There is perhaps no subject of wider general interest than this, because, in some form or other, to a greater or less degree, pain affects all sentient beings, either in their mental or physical life, and sometimes in both.

It forms the bridge between the subjective and objective life upon each of the three planes of being where men are found, the animal or physical, the soul or astral, and the spiritual or the plane of genius.

In the subjective or conscious life upon each of these planes pain is known by experience. In no other way can it be known, although some conception of it may be reached by sympathetic rapport, where the sufferer is on a plane below us, even then a similar experience is lacking.

The reverse of this, however, is not true. We know nothing of the pains suffered by those on the planes above us, and would receive with entire incredulity the statement that pain is felt in some form on every plane of being.

Viewed from the objective side, as a physician observes symptoms, we observe that pain is always attended by a change in the vibration of the parts affected, either an increase above the normal or a decrease below it. Of course this is observable on the physical plane only, where inflammation and swelling of the parts tells the story with sufficient clearness, but this furnishes us with a key to the law of its action. The effect of heat and cold upon the human body furnishes the simplest illustration of this law of the change of vibration causing pain, with accompanying change in appearance of the structure exposed. By removing the heat or the cold the pain is relieved, and the vibrations of the body gradually resume their normal rate, when the pain ceases entirely.

Our experiences from childhood up familiarizes us with this form of pain and the means of avoiding it, and when, by the aid of the resources of civilization, we have attained the power of regulating, not only the external but the internal heat of the body by a command of the sources of food supply, we have gone far toward attaining what is called success in life.

In some cases this is the highest point attained during the life period. In such a case it is a real success, and is not generally reached until late in life. In other cases this marks only the beginning of the real effort, and this brings us to the next range of sensibility where pain is a familiar guest.

This is the realm of the soul or astral body, the emotional nature of man. If we look now for the agents whose effects upon the temperament correspond to those of heat and cold upon the physical body, we shall find them in the astral elements of hope and fear. Hope increases the rate of vibration and the soul life, as fear diminishes it.

In a sensitive nature this effect is quickly transferred to the outer self through the heart, whose quickened or retarded pulsations are felt throughout the organism, and, in natures not

so sensitive, the continuous play of either one of these powerful elements upon it will affect the entire life, and just as some who pass their lives upon the physical plane of being never know a day's freedom from pains of the body, others, upon this plane, are never free from the wearing pain which the fear of poverty engenders. Asleep or awake, at home or abroad, their self-imposed suffering continues, and by one of the strange contradictions of human nature at its present stage of development, a contradiction

of these seem to perceive that it would be equally logical to say "there is no such thing as poverty," whereas it is an indisputable fact that belief in poverty will make a man poor, belief in disease will keep him an invalid, and a conscious subjection to death will inevitably cause him to surrender to it.

The gospel of truth in all these fields points to a possible emancipation if a man will only open the door to it by a direct continuous exercise of his own will. But why should any keep the door closed? It may be asked, even when it is evident that they do, and the answer will throw light on many kindred subjects. A man shuts the door against his own deliverance from these enemies because he is not willing to bear the pain which his own change of condition will cost him.

A man who is nearly frozen and half insensible will struggle against the efforts made to restore him, and a torpid soul will fly from contact with one

forces which mark the limitations of his being.

The sources of pain already reviewed resemble the forces of nature in that they are, to so slight an extent, subject to the individual will of man.

The heat and cold of the climate where he is born, the hope of fortune, the fear of poverty, the dread of death, all these have been taken in with the air he breathes, and if we attach the thought of use to pains so arising, we must rather think of them as useful to those higher powers whom we may think of as employing them to stir up the sluggish nature of beings who, without such spur, might sink into a hopeless lethargy and sloth.

But if we are to find the kind of pain which the brave and noble may themselves utilize for their own advancement we must seek for it in other fields.

By the brave and noble in this connection are meant those who perceive the beauty and desirability of associate as compared with solitary life, assuming that it requires no argument to prove this as an abstract proposition, whatever may be said in offset of the inability of men in general to realize their ideal of associate life.

The pains referred to arise in connection with the passions of the animal plane, the affections of the astral and the friendships of the spiritual plane of being.

They are almost unknown to the debased and ignoble, but are above all others the keenest that are known, and none the less so because those to whom they come may bear their suffering in comparative silence.

This kind of pain is most rapid in transfer from one plane of the being to another, so that a betrayal of friendship on the spiritual plane will pass through the spirit and rack the soul of the one betrayed, and descending still farther may cause a serious bodily illness.

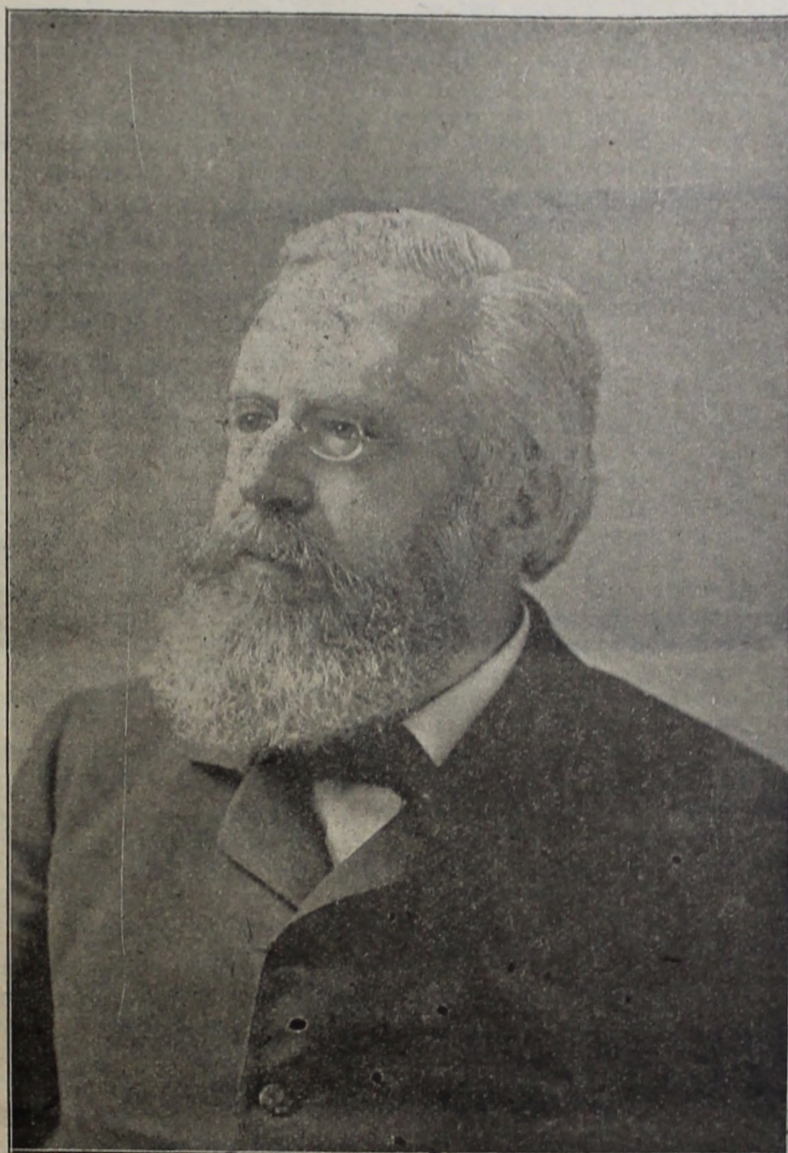
This statement brings into view the fact that the fully developed man or woman who has not lost balance, functions upon all of these planes at the same time, and the interplay of forces among them marks a rich and varied life.

Coming now to the uses of pain, it is evident that if we were to consult the vast majority of earth dwellers for a solution of the problem, we should be obliged to echo their sentiments that pain of any kind is the one thing for which they have no use whatever, yet many of these would reluctantly admit that self-denying labor is sometimes richly rewarded. But it is the brave and noble on all planes (for they exist upon all) to whom is given the opportunity to transmute their own sufferings into an expanding or a condensing power.

The scientific possibility of such transmuting can best be seen by referring to what has already been said about the position which pain holds in the cosmos.

It is just between the universe in miniature that we call ourselves, whose facts we know as facts of consciousness, and the universe at large, whose facts become known to us in an objective rather than a subjective way. Wherever pain exists there a force is at work, and all natural forces which play upon us have a tendency to bring us into line with universal currents, and unless we are in perfect harmonious relation with ourselves and our surroundings, remote and near, these forces will give us pain. Viewed from the one side, then, pain is a foe to conscious rest, but on the other, it is an active force which may be transmuted into useful labor.

Before explaining the process of transmutation, however, it is impor-



E. D. BABBITT, M. D., LL. D.,
Author of Parts Third and Fourth of Human Culture and Cure. Just out.

we will not now stop to analyze, such persons often so hug their misery as to repel with anger any suggestion that there is no adequate cause for the pain they suffer, and that by the use of an enlightened reason and firm will it may be thrown off entirely.

A form of pain still more widely known in the experience of mankind, and equally unnecessary, is the fear of death, and those who suffer most from this are ready to declare that the malady is universal, and therefore no malady at all, but a necessary submission to a decree of fate, and that any one claiming to be free from it is decidedly abnormal in his makeup, is the subject of delusion, and by all means to be avoided.

In the effort to combat this fear there is a prevalent saying among us that there is no death, which, as a tonic, corresponds to the saying among Christian Scientists that there is no such thing as disease. Neither

whom hope has lifted into a flaming rhapsody.

What heat is to a body numb with cold, that hope is to a soul that has long been a stranger to it.

Passing now to the spiritual plane, we come once more to recognize the presence of pain.

Here the positive and negative currents in their play upon the will power of the individual, either raising him above or sinking him below his customary tension, are the prolific sources of pain. If the individual yield himself to the current which exalts him, he must face the possibility of a weary sinking back to former levels. If he permit the action of a negative, such as an appeal for help, to drag him down, he must endure the dread of not being able to recover his lost ground.

Thus we see that one who may have attained firm health and a clear conscience is still subject to the play of

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CORRESPONDENCE

THE FIELD AT A GLANCE.

The Etna, Me., camp closed on the 4th inst.

Lyman C. Howe will lecture in Toronto during October.

The management at Lake Pleasant report a successful season.

Henry Crindle and Ethel Hodge are giving satisfactory seances in Chicago.

Dr. Juliet H. Severance is at her home in Chicago, 6118 Drexel avenue.

Dr. George A. Fuller may be addressed at 42 Alvanado avenue, Worcester, Mass.

There are seven Sunday Spiritualist meetings at the present time in Chicago.

Mrs. Maggie Waite can be addressed for engagements at 121 Buhl Block, Detroit, Mich.

Helen Stuart Richings has been at Ashley camp. She left for the south on the 5th inst.

The Spiritualists of Paulding and Paine, O., will hold a reunion at Paulding September 18.

W. F. Peck is the newly elected president of the Mississippi Valley Association of Spiritualists.

W. J. Colville is the regularly installed speaker of the First Association of Spiritualists.

Dr. Birkholz, the magnetic healer, formerly of Detroit, is now located at 3201 Indiana avenue, Chicago.

George P. Colby, the eminent trance speaker, is in Victoria, B. C., where he may be addressed, general delivery.

W. F. Peck begins his work as speaker for the First Church of Spiritual Unity, St. Louis, Mo., on October 1.

Miss Margaret Gaule can be addressed during September care C. L. Stevens, 103 Sixth st., Pittsburg, Pa.

Fred P. Evans returned from his vacation and resumed business at 103 W. 42d st., New York city, on the 15th inst.

Mr. Hatfield Pettibone, after a pleasant and useful sojourn at Lily Dale, is now located at 3127 Wabash avenue, Chicago.

J. B. Hatch, Jr., will have charge of a personally conducted excursion from Boston and New England to N. S. A. convention.

J. T. Reed writes from Hastings, Mich., that Mr. and Mrs. E. W. Sprague have been speaking there to appreciative audiences.

W. Spinney, John Hutchinson, Esq., Hon. L. V. Moulton and a host of other able Michigan people will be at N. S. A. convention.

Starr C. Williams, East Point, Ga., desires correspondence with mediums to serve the Church of Spiritual Unfoldment, Atlanta, Ga.

The fourth annual state camp meeting of Spiritualists of Texas is now being held at Oak Cliff Park, near Dallas. It will close September 20.

Dr. Nellie Mosler, of North Lindale, O., was the medium for platform services at the Ashley camp. Mrs. Mosler is a rare and capable medium.

A convention of the members of the Nebraska State Spiritualist association was called for the 14th, 15th and 16th of September in Omaha.

Jay Chappel goes to the North Woods of Maine from Etna camp meeting. His address during this month is Bangor, Me. After October 1 Princeton, Mass.

W. E. Bonney may be addressed at Blair, Neb., by societies desirous of his services as speaker. His wife, Mrs. Mary J. Bonney, also wishes to secure engagements as a speaker and trance medium.

Mrs. Alice Gehring and daughter, Bertha, may be addressed at 724 North East street, Indianapolis, Ind., for engagements in Ohio, Indiana and Illinois.

The Bangs sisters have resumed their truly artistic and beautiful work at their home in Chicago, 654 West Adams street. They summered at Lily Dale.

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, opens in conference room 810, Masonic Temple building, Chicago, October 2. Services will be continued through October.

M. W. Lyman writes: Lake Pleasant has been having a "Peace Jubilee Week" since the regular camp meeting closed. The Ladies' Shubert quartet of Boston and the Stratton Selected orchestra were the leading attractions.

George H. Brooks has closed his labors at Lily Dale, where he acted as chairman, and is now at his home at Wheaton, Ill. Societies desiring his services as speaker please address him there. Mr. Brooks ought to be kept busy.

List of officers elected for the coming year of the Mississippi Valley Spiritualist association: President, W. F. Peck, St. Louis, Mo.; vice president, Mrs. Stella Fliske, Tama, Ia.; secretary, E. L. Kilby, Ottumwa, Ia.; treasurer, Isaac Millisack, Ottumwa, Ia.

Secretary Woodbury, of the National association, earnestly requests all persons or societies indebted to National association to forward their cash at once to him at 600 Pennsylvania avenue, S. E., Washington, D. C., that all bills of the National may be paid before the annual convention.

Secretary Woodbury reports the indications are that the next convention of the N. S. A. will be the largest in the history of that institution. Mr. and Mrs. Wallis, of England; Mr. and Mrs. Longley, of California; F. A. Wiggins, Salem, Mass.; Mrs. May Pepper, Providence, R. I., are already on record as sure to be there.

Lake Brady camp closed Sept. 4. The season was most prosperous and entire harmony prevailed during the entire season. Mrs. Clara Watson, speaker, of Jamestown, N. Y., and C. H. Figuers, test medium, of Cleveland, O., were on the rostrum, and both did excellent work. The election of officers for Lake Brady will take place Sept. 18.

Frank T. Ripley, speaker and test medium, is serving the South Bend, Ind., Spiritual society for the month of September. He has open time. The Sundays of October, November and December. Address him at 426 S. Lafayette st., South Bend, Ind. Will lecture and give tests week nights within 100 miles of South Bend. Terms liberal.

Dr. Dean Clarke is ready to accept calls for lectures in New England or the middle states for fall and winter. His valuable services should be in constant demand. All who wish to build up societies by attracting cultured and intelligent people will find he has a "draw" for all such. Address care of Banner of Light, 9 Bosworth st., Boston, Mass.

B. V. Cushman, Pres., writes: On the 18th inst. we recommence our meetings at 744 Lexington avenue and Fifty-ninth street, New York, with Mrs. H. T. Brigham as speaker. We shall have occasional exchanges with the best speakers, among the number at an early date being Mr. and Mrs. E. W. Wallis of England. Our society is free from all debt and doing good work for the cause.

Mrs. S. E. Pemberton writes: On September 3 occurred the annual picnic of the Delphi Association of Spiritualists. A large concourse of people assembled in the grove on the Deer Creek prairie, two miles west of our

city, and all enjoyed the day. The meetings were addressed by Dr. H. C. Andrews of Michigan, who delighted the audience with his eloquence and convincing tests. He was assisted by Mrs. India Hill of Decatur, Ill.

Mrs. Elsie Reynolds, the sterling materializing medium, writes that she has been sojourning in Seattle and Portland, Wash., for the last two months and met with great success, making many friends and many Spiritualists. She has been called to her home in Los Gatos, Cal., by sickness in her family, but will return to Washington in a short time. Mrs. Reynolds has for many years been one of the few mediums for materialization who have given to the world this last and grandest phase of psychic phenomena in a manner which precluded the possibility of fraud or deception.

EFFECTS OF COMSTOCKISM.

Editor Light of Truth: Seeing the case of Leroy Barrier in last week's paper put me in mind of the many such cases I have read of since the passage of the Comstock laws under Grant's administration. It is a disgrace to any government to allow such a law on its statute books and in the hands of unjust people to pass their opinion on what is obscene or what is not, and then never allow a witness in defense, as in the case of D. M. Bennett, editor of the Truth Seeker some years ago, for sending other people's opinions through the mails. Then Mrs. Elmina D. Slenker, an old lady, was arrested by the Comstock band for sending Diana through the mails. She gave bonds for her appearance in court and R. G. Ingersoll defended her case against the government and cleared her from the charge, but it cost her \$600 clean cash that she should have had to help her along in her old age, and I never could learn from her that this government ever remunerated her by refunding the cost back after they lost the case, nor any other case they ever drummed up on anyone advancing any new thought and failed to get them into prison, and now if Diana was obscene when Mrs. Slenker and others were arrested, why is it not obscene today? but it goes through the mails unmolested. If it is not obscene now, why does not this government pay back the costs they have made poor people through the Comstock laws, and charge the same to the parties in power of that law, and in many cases to make any defense at all donations have been made to furnish funds for the defense, and as yet I have never learned that the government ever paid back one cent of costs that were made by their agents of the Comstock laws.

Now if I murder a person in this county this county will have me arrested and sent to prison for life or a long term of years without calling on the state or any other county, and I can not see why the United States should be brought against some frail, single-handed person in defense merely of his own opinions, just because the Comstock agents wanted him in the prison because he differed in opinion from them. It would be well for all to know what crimes have been committed through the Comstock laws and should send to the Truth Seeker's office in New York for a history of the Comstock crimes and cruelties. Now if I have a person arrested in this county on any charge and do not make a fair case of it and get beat I have to pay the costs I have made the other party without fail, and must be a law-abiding citizen, and I can't see why the lawmakers can't be law-abiding citizens and pay the costs as well as myself; if not they are setting poor examples for other people and those that profess to be outlaws.

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POINTS ON PHRENOLOGY.

The circumference of the head is no more an indication of mental capacity than weight of brain.

It amuses phrenologists to read how surgeons or physicians carefully weigh brains, by filling empty skulls with sand and shot, try to measure brain and mental capacity.

It all depends upon which parts of the brain are mostly developed. If the posterior brain greatly predominates and the anterior lobes are shallow, and man would display a very different character than he would if the order was reversed.

Charles Brodie Patterson says:

"It does not follow because the medical profession has a certain knowledge of anatomy that it understands the workings of the human mind; in fact, the whole history of medicine shows the reverse of this."

Study Phrenology and you will study yourself; the moment you begin to study yourself you will take on a new life, and have no use for drugs or dogmas.

The man who gives a testimonial of a quack, drug patent medicine has evidently need of another bottle of the Elixir of Stupidity to cure softening of the brain.

Years of observation by phrenologists have enabled them to understand men and the motives that govern each one; such knowledge is indispensable to the business man.

Phrenology is not bumpology, but is the science of reading character from the whole man.—Human Nature.

"ALL GONE SAVE HONOR."

Spain's losses in modern times have been as follows: 1628, Malacca, Ceylon, Java; 1640, Portugal; 1648, Officially renounced her rights over Holland; 1649, a number of strong fortresses in the Netherlands; 1659, Roussillon and Sardinia; 1648-1713, Flanders; 1697, island of Haiti, except Santo Domingo; 1704, Gibraltar; 1795, Santo Domingo; 1787, Trinidad; 1800, Louisiana; 1819, Florida; 1810-21, Mexico, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Guatemala, Honduras, Nicaragua, San Salvador, etc.; 1898, Cuba, Porto Rico, Philippines, Marianas or Ladrone islands.

FOREIGN EXCHANGES RECEIVED.

Spiritualistic Blatter, Berlin; Constancia, Buenos Ayres, Argentina; Het Tockomstig Leven, Utrecht; Catalogue d'Occasion Anciens et Modernes, Paris.

Misuse of a principle or policy entangles the culprit in it so that he must go over the ground again to untangle himself. We are sometimes led into a cause to help us unfold certain deficiencies—dormant talents or gifts that can be used in other life capacities besides the one we are in for the moment. But by misusing our temporary abode or its constituency we become prisoners there, and must remain no less volens till the "uttermost farthing" of our abuse has been repaid by sacrifice or its equivalent in the substance extracted.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What are the fundamental principles of life?—Psychic Student.

Answer.—There is no language on material globes that can give expression to this thought, even though men were capacitated to receive the information. We might tell you that reason and love are prime qualities, but you would want to know what these are as essentials or substances. Abstractly, they convey nothing to you, and would represent mere nomenclatures for certain effects. But if you consider that effects represent causes you will perceive an essential not thought of before. All that is seen or cognized in the effect must be or previously exist in the cause. Now, what is causation? Why, everything that you see in effect! What—even a knife blade? Precisely— isn't it an effect? Everything that you can think takes shape in spirit, but not all is materialized in effect. Mind creates in the macrocosm as well as in the microcosm, and you must conceive of a universal mind or some kind of a mind before man was created, who imitates the universal or divine, so-called. Now, you wouldn't make of this divine mind a person, would you? If so, where would you place him? And yet you can not conceive of a principle. But that does not make it an impossibility, does it? Or do you imagine that nothing exists that you can not comprehend? Remember, you are finite, and God or spirit is infinite. You can not comprehend the infinite. Thus you can not conceive of an intelligent principle in nature. Know that it exists, and be content that it does. Your only hope of accepting it is on faith, but in faith is knowledge, if you can appreciate that—only remember that there is a vast difference between faith and credulity. Faith is truth felt. Credulity is faith labored or enforced. Intuition is the foundation for true faith; and if you lack that, you are lost when you trust to the dictum of others, whether mortals or spirits. You must be able to feel the truth of an assertion or an inspiration to know whether it is reliable. Intuition aids you to understand yourself—to know whether you are deceiving yourself or not, as well as to know whether spirits are doing so, even though they be honest in their intention. Now, intuition is also necessary to understand nature—law, spirit, God, intelligence and love; for intuition is the faculty of the soul or mind through which to understand the language of nature. Only through the unfoldment of that quality or gift can you understand the fundamental principles of life or what life is to any extent as to satisfy your craving, though you can never finish or cease to learn more of the same truth previously discovered.

Question.—What shall be done with the Philippines?—Puzzled.

Answer.—You will see. A higher power controls the destiny of nations. We can only surmise by general appearances what that destiny is. That America is to dispose of them made it possible for Dewey to take them. No other fleet of that size against such odds could have done it. A

higher power ordained it so by a fore-ordained preparation—good gunnery on one side with courage infused from beyond, and laxity on the other. A navy and army can be used as mediums as well as sensitives, and controlled accordingly. Material waste is a natural effect of this control—thus losses will accrue, but not to the extent of a navy or army without this control—just as a spirit medium feels less waste than one relying on his own powers for effects. Right is might in warfare as well as in reform. Minorities are not without power when aided by spirits; and America was a minority in point of preparation. But how readily she was prepared, and how gloriously minorities won, both by land and sea! Now comes the philosophy of the enacted phenomena—this philosophy being the mental control to follow, which will prove as great a victory as the war.

Question.—Would not propaganda advance our cause faster, as it is done by the churches?—J. U. Lawton.

Answer.—No, for propaganda is synonymous with advertising it, and you have nothing to advertise beyond mediumship. This is subject to law and thus limited. Converts to Spiritualism can only be made in the seance room, and that is private. As you can not force spirit phenomena you can not make propaganda. But you may attract a certain element by your philosophy if you present this properly. You have now many believers in spiritual teachings who have never seen the phenomena, and some who still doubt it. But time and opportunity will be for all, and such often receive the best tests when circumstances afford, for they are better conditioned to receive it. A little more harmony and mutual good will all around would clear the mental horizon of its darkness and show the way out—the proper mode of conducting societies for the best results. In unity there is not only strength—but light—truth.

Question.—Are dreams prophetic?—B. Smith.

Answer.—Not always, nor with everybody. Some do not dream spiritually; or clairvoyantly, may be said. Dreams are often but reflections of scenes passed through, thus not of the future. But persons sensitive to the touch of spirit may see ahead or according to the cause upon them. This is very clear at times, though obscure at others. In the latter a little discernment may help out to interpret dreams. But some only obtain dream visions in symbols. It requires experience and study to understand them. After this you may not only be able to interpret your own dreams perfectly, but can do so for others. Perfection in the latter makes it possible to have day dreams on demand or request. By asking a question and watching the vision that passes before the mind's eye, you can make inferences that are reliable, and govern yourself accordingly. It all depends who the dreamer is, and experience teaches.

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MISCELLANEOUS.

THE EMOTIONS OF CHILDHOOD.

Professor Sanford Bell of the Indiana State University has been making interesting researches in the psychology of child love. He has collected a great mass of information. He says that his study has convinced him that the capacity to love a person of the opposite sex is present as early as the age of two years, and that at no period is it lacking. "The instances I have collected show clearly that the child of two, three or four years is capable of entertaining sentiments quite similar to those of the older, more reasonable child of thirty."

In the Chicago Tribune of August 5, Mr. Bell gives twenty specimen cases which indicate the prevalence of a feeling which, though usually transitory, is intensely important to the young person who experiences it. Such studies as these are important in many ways, not the least of which is the conclusion inevitably arrived at that the feelings of children should never be either ignored or ridiculed. The ideas and emotions of these little ones should be treated as seriously and considerately as we desire to have our own ideas and emotions treated. Ridicule is a cruel weapon to use against even enemies. How terrible, then, must it be to wound with it the sensitive little ones who should have our loving and considerate care.

The trouble with many people is that they forget the emotions of their own childhood and others, who have not forgotten, believe, in recalling their childhood, that they were exceptional children. Children should be encouraged to express their thoughts. Only by this means, with the aid of a careful recollection of our own childhood, can we understand and treat them justly.—L. H., in Lucifer.

DUODECAPLEX TELEGRAPHY.

Experiments are at present being conducted on the Paris-Bordeaux line with some very interesting machines which the inventor, M. Mercadier, has been working on for many years. With these instruments, called duodecaplex, 12 Morse transmitters can work simultaneously on a single wire, each sending its signals to the proper receiver at the end of the line. This result is brought about by the use of alternating or, at any rate, interrupted currents.

Each transmitter receives its current through a tuning fork having a special note, its vibrations being electrically maintained. These vibrations furnish a current of the proper period to cause resonance at each application in the proper receiving circuit, which has its self-induction and capacity adjusted for this result. This receiver is a telephone (a monotelephone, as it is called by M. Mercadier) so constructed and arranged that the acoustic resonant qualities also help to damp out from the signals received everything not intended for it. These signals are read in the ordinary way by ear, aided by rubber tubes like those used on phonographs. The sifting out of the signals, it seems, is very perfect, each receiver giving no evidence of those signals not intended for it except a slight murmuring very indefinite and not at all bothersome.—Electrical World.

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TO A MOSQUITO.

O most elusive bird!
 Whose coy, contralto voice is heard—
 Zing! Zing! Zing!—through all
 The small
 Wee
 Hours of the night—gee!
 But you
 Can do
 An awful lot
 Of damage ere a swift swat
 Hath laid you low!
 You are so
 Small, and yet so mountainequely
 great,
 Particularly late
 At night
 When you light
 On the end of our nose,
 And your machete goes
 In so deep
 That sleep
 Jumps thro' the window and we weep
 And tear
 The air
 In despair.
 O most ferocious bird of prey,
 Say!
 When you and General Humidity get
 together
 Poor mortal man doesn't care whether
 School keeps or not!
 What!
 Even as I write
 You bite!
 Biff! slap! slap!
 Mayhap—
 But, no!
 There you go
 With the same fiendish zing! zing!
 O baleful thing,
 Why don't you stay
 Over New Jersey way
 Where you belong,
 Instead of coming here with your song
 Of blood—it's all dead wrong,
 You advance agent of insomnia, you!
 Go to!
 Go to or three or four for that
 Matter—s'cat!
 But, alas! you continue to thrive
 On language that will drive,
 As a rule,
 Any self-respecting ghoul
 Away from his trade;
 But you are not made
 That you can wreck—
 That way.
 Statisticians say
 They
 Have figured
 What! landed again! in the neck!
 Well, I'll be jiggered!
 —George Hobart in Baltimore American.

PERSONALS.

A letter at this office for Helen Stuart Richings awaits directions to forward.

—W. E. Bonney of Blair, Neb., has the thanks of the Light of Truth for a list of 681 names and addresses of Spiritualists and investigators to swell our census.

Mrs. Elizabeth Hedrick would inform her friends and patrons in Chicago that she has been summoned to Cincinnati on business affairs and may be reached at her Cincinnati residence, 1034 West Eighth street.

An article is headed "A Penman's Wonderful Feat," and then goes on to tell how he addresses envelopes with both hands at the same time.

EVERY LADY SHOULD READ THIS.
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 Mrs. J. HUDNUT, South Bend, Ind.

THE NEWS OF THE WEEK.

National conference of Populists, at Cincinnati, held on Sept. 6th.

The Hawaiian commission is at work in earnest at Honolulu.

General Gomez has removed General Garcia from his command.

Labor Day was observed throughout the country with unusual enthusiasm.

Admiral Cervera and the other Spaniards at Annapolis left for Spain last week.

G. A. R. encampment at Cincinnati opened on Monday, the 5th inst., with immense throngs of people.

The American Bible society has sent 3,500 New Testaments in the Spanish language to Santiago, Cuba.

At the regular biennial Vermont election held Sept. 6 the Republicans elected their entire state ticket.

The late George A. Pillsbury of Minneapolis willed \$250,000 to the academy bearing his name at Owatona, Minn.

An autograph of William Shakespeare, regarded as quite genuine by competent judges, was sold recently at auction in London for \$510.

The announcement is made by Messrs. Charles Scribner's Sons that an authorized "Life and Letters of Eugene Field" is in preparation under their direction.

Lieut. Col. Henry of the French army, arrested for forging a letter which was used to convict Dreyfus, committed suicide. The Dreyfus case will probably be reopened.

The will of the late William E. Gladstone has been probated. It shows that his personal estate is valued at \$297,530. He stipulated in his will that no laudatory inscription be placed on his tomb.

The people of Philadelphia are taking up a subscription for a sword to be presented to Admiral Schley. The presentation will take place early in October and will be made one of the most memorable occasions in the history of that city.

Prof. Booker T. Washington suggests that the work of establishing a stable government in Cuba and Porto Rico be at once begun by educating the mulattoes and negroes, who constitute fully one-half the population of those islands.

A train on the Delaware and Hudson railroad crashed into a loaded trolley car at Cahoes, N. Y., killing 18 persons outright and fatally injuring many more. The trolley car was loaded with excursionists returning from a Labor day picnic.

Gen. Brookes' march across Porto Rico to the capital at San Juan partook of the nature of a parade. Every body welcomed the American troops. Not less among the Spanish soldiers themselves than among the people was the spontaneous reception emphasized.

The peace commission, to settle the terms between the United States and Spain, is as follows: Secretary W. R. Day, of Ohio; Senator Cushman K. Davis, of Minnesota; Senator W. P. Frye, of Maine; Justice E. D. White, of Louisiana, and Whitelaw Reid, of New York.

Rev. Frank Flora, formerly pastor to the Christian Union church at Liberty Hill, Ohio, eloped with Mrs. William Blessing, a handsome young woman about 35 years of age. Flora, who is nearly 60 years old, was recently removed from his church on account of his lack of regard for the truth.

President McKinley has directed that beef cattle and other food supplies intended for the starving inhabitants of Cuba be admitted free of duty, subject to the discretion of the

commanding officer of the American forces at the port of entry, who is charged with the responsibility for the gratuitous distribution thereof to the starving people.

The bench of the supreme court of Idaho has rendered an official opinion that the experiment with woman suffrage in that state is a decided success, that it is more popular among the people than when first adopted, and that none of the evils predicted of it by its opponents have come to pass. Moreover, it is the opinion of the court that if the question were resubmitted to the people of the state it would be adopted by a vote almost unanimous.

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The following is taken from the S. F. "Progress" of Nov. 7, 1895:

It gives us great pleasure to quote from the "Light of Truth" commendations of California and Californians. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, Cal. California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'native son.' We hear good reports of him from all quarters and it gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman."

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